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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

RELIGIOUS MISCELLANY:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 3. THIRD QUARTER, 1849. Vol. X.

SURVEY

Of the Missionary Labours of the Brethren's Church during the Period between the Synods of 1836 and 1848, including a Review of the Occurrences of the last-mentioned Year.

The active and stirring character of the times through which we have been passing, has not failed to exercise considerable influence on our Missionary work. During the twelve years which have elapsed since the Synod of 1836, that work has received considerable extension; it has been likewise subjected to many internal changes or modifications. The foundation on which we build must, indeed, for ever remain the same. The Word of the Cross, the love of our Saviour to poor sinners, as manifested in His sufferings and death, must always form the beginning and the end of our preaching of the Gospel. It is only by acting up to this principle, that we can succeed in producing in the hearts of our fellow-men a return of love to Jesus, and a desire to walk according to the precepts of the Word of God. Nor is there any other basis on which the civilization of barbarous Heathen can be made to rest or to prosper. The Synod was unanimous in expressing its adherence to this principle, which has now stood the test of an experience of 116 years; but the interest increasingly manifested in the extension of the Kingdom of God among the Heathen, as well as the care bestowed by the respective Governments upon their colonial subjects, and the confidence shewn by them to our Church, impose great obligations upon us. The emancipation of the negro-slaves in the English colonies, the wish

of other Governments to prepare the enslaved population of their dependencies for eventual enfranchisement by means of Christian instruction, and especially by the education of the youth, have imposed fresh duties upon us in our West-Indian Missions. The survey of the past period shews us also many faults and deficiencies, which in future we must endeavor to avoid. Amid the emulation of so many Missionary Societies, we who were the first, and, for so long a period, almost the only one, must strive not to remain behind, or even to become the last. While, therefore, contemplating the progress which Christianity has made in Heathen lands, through so many united efforts, we are prompted to ask, whether the congregations, gathered from among the Heathen, are always to remain in their present state of minority and dependence; or whether they should not rather be gradually brought to provide for their own spiritual and temporal wants, as independent Christian congregations, so that the care and expense which have hitherto been bestowed upon them may be transferred to other nations, still in the darkness of Heathenism?

The truth of the foregoing remarks will be sufficiently apparent on a survey of the progress of our Missionary work, during the period of twelve years which have elapsed since the last Synod.

At the Synod held in 1836, the number of our Missionary stations amounted to 44; at the close of the last year, they had increased to 64; and the number of labourers in this field have meanwhile risen from 218 to 288. Of the 218 individuals employed in 1836, only 37 are still in the field, 72 having entered into the joy of their Lord, and 109 having retired from the service, chiefly in consequence of advanced age or failing health. To supply their places, and to occupy additional posts of usefulness, 251 Brethren and Sisters have been successively appointed.

In our survey of the different portions of our Mission-field, we commence by adverting to *Greenland* and *Labrador*, regions in which our Missionary work assumes a more uniform and stationary character than in any other. The population of those inhospitable shores is too scanty to admit of any considerable extension of our labours. On the West coast of Greenland few Heathen are any longer to be found, owing to the blessing vouchsafed to the efforts, which, for upwards of 100 years, have been made by Danish Missionaries and those of our own Church. The hopes which were entertained when Fredericksthal was established, in 1824, near the southern extremity, that the Heathen inhabitants of the East coast would resort thither, and thus be brought within hearing of the Gospel, had been realised to a considerable extent. Till the present year, this object has been but partially attained at Hebron, in Labrador, with regard to the Heathen Esquimaux residing at Saeglek, and the district extending to Hudson's Bay. It was only the winter of 1847—1848 that a general awakening appeared to take place among these poor Heathen, in

consequence of which, the greater part of them removed to Hebron and placed themselves under the care of our Brethren. Our Missionaries have frequent opportunities for preaching the Gospel to such of their heathen neighbors as visit them for purposes of traffic; on which occasions, the latter are always encouraged to remain at the settlements, and to share the privileges enjoyed by their Christian countrymen. Nor do our Brethren neglect to pay occasional visits to such as live within their reach. In the more distant polar regions of North America, there are numerous Heathen tribes who are very difficult to approach, and are therefore, as yet. but little known, but to any of whom our Church will esteem it a privilege to be instrumental in bringing the Gospel.

Owing to circumstances over which we have no control, our Missionary work in those northern regions has always laboured under peculiar disadvantages. The spiritual activity of our Brethren is periodically interrupted during the summer months, the natives being then compelled to disperse in search of the necessaries of life; and in Greenland it is a subject of serious concern, that a portion of the members of our several flocks are obliged, even during the winter season, to leave our settlements, and to take up their abode in remote and almost inaccessible places. This measure has been adopted by the Government from motives too closely connected with the interest of the traffic carried on with the natives at the Danish factories, to encourage the hope of seeing any material change effected in this state of things. We can therefore, only increase our exertions in caring for the spiritual wants of our scattered sheep. Our brethren endeavor to find a national assistant for every out-station, who is not only capable of administering spiritual advice to his countrymen, but also of teaching the children to read. If an assistant cannot be found, in whom both these qualifications are combined, a special teacher is, if possible, provided for the school. These places are occasionally visited by our Missionaries, and the Greenlanders residing there celebrate the Church-festivals and partake of the Holy communion at the settlements to which they respectively belong. It will be readily acknowledged, that the necessary care cannot possibly be bestowed on these out-stations; and we are therefore the more bound to use our own best endeavors, to train such of our young people as may show the needful qualifications for the service of assistants among their countrymen. We are likewise happy to state, that, in the course of the last few years, the schools have been greatly improved, and convenient school-houses provided at the different settlements.

It is much to be regretted, that the Greenlanders have of late years lost much of their originally hardy character, owing to their indulgence in the use of European luxuries. By this means they not only lose the bodily vigour, necessary to the endurance of the hardships and privations of the mode of living to which they are

doomed by the nature of the country, but their natural heedlessness and improvidence are greatly increased. At the same time, the number of good seal-catchers, and of those who are expert in management of their kayaks, is perceptibly diminishing. This undesirable state of things has latterly attracted the notice of the Danish authorities, who have requested the Brethren to present a memorial to them on the subject. It is to be hoped, that the former may take appropriate measures towards checking this evil, as the exhortations of our Missionaries alone are not sufficient for the attainment of this object.

Similar complaints are occasioned in Labrador by the Southland traders who visit our settlements of Nain and Hopedale. The intercourse with these traders exercises a very hurtful influence on the Esquimaux; and experience shews, that those who indulge in it, often to the disregard of their religious and moral obligations are ere long reduced to necessitous circumstances, and then become a still greater burden to the Mission than they were before. Our two northern stations have hitherto been spared their unwelcome visits.

In the year 1841, the *Society for the Furtherance of the Gospel among the Heathen*, which has undertaken to provide for the temporal support of our Mission in Labrador, celebrated the centenary anniversary of its establishment. Nor did we fail to join its members in humble thanks to our Saviour, who has crowned their active efforts with His distinguished blessing, and invariably vouchsafed His protecting mercy to the vessel, fitted out by the Society, which is the only means of communication with that coast; and, since the year 1770, which has regularly performed her voyage in safety, through seas agitated by violent tempests, studded with rocky islets, or overspread with icebergs.

The only temporal changes, to which our two northern Missions are subjected, are those produced by the greater or less success of the inhabitants in providing for their temporal wants, and by contagious diseases, which occasionally rage among them. Years of grievous distress, which is, however, in no small degree attributable to the improvidence of the inhabitants, are no rare occurrence. In Labrador, the winter, from 1836—1837, was marked by a truly awful famine. In such cases the distress of the Esquimaux is rendered doubly oppressive by the unavoidable loss of a considerable number of their dogs. Nor can it fail to prove a great hindrance to the spiritual labours of our Brethren, that in such winters a large portion of the congregation is compelled to leave the settlements, in order to procure the means of their subsistence by catching trouts in distant waters. Of the epidemic diseases, by which they are from time to time visited, the one, which prevailed in our two southern congregations in Greenland, in the winter of 1842—1843, deserves particular notice. In such periods of famine or disease, the various gifts forwarded to these Missions by the benevolence of our Brethren and Christian friends

prove particularly acceptable, and we unite with our fellow servants in those distant regions, in expressing our warm and cordial gratitude for them. The spiritual course of the congregation is, of course, subject to frequent changes. Deep rooted Heathen prejudices and habits are a source of no small difficulty and sorrow to our Missionaries, but they are at the same time cheered by convincing proofs, that they are not spending their strength in vain. It will be easily perceived, that those nations are consigned, by the nature of the region which they inhabit, to a state of perpetual minority and dependency, and that they will hardly ever be able to dispense with the care and advice of European Missionaries.

For our *Indian congregations* in North America the period since the last Synod has been particularly eventful. The *Delaware Indians*, at New Fairfield, in Upper Canada, conceived the plan of emigrating at the commencement of this period, and carried it into execution in 1837, when a portion of the congregation set out, under Br. Jesse Vogler's direction, and settled in the following year, in the neighbourhood of their kindred tribes on the river Kanzas, in the Indian territory, westward of the state Missouri. Br. and Sr. Micksch followed them shortly after; and to these circumstances, the new station, Westfield, owes its origin. A company of emigrants, who had remained behind al lake Winnepeg, did not join them till a few years after. The new church was dedicated to the Lord on November 30th, 1838, which was a day of peculiar blessing to the congregation, and was followed by many others of a similar description. Hopes were at first entertained, that new spheres of usefulness might be opened to us among the neighboring Heathen, but subsequently circumstances assumed an unfavourable aspect. In the years 1844 and 1845, the station was in part destroyed, and the adjoining fields were greatly damaged by an inundation of the river Kanzas, in consequence of which, fevers became prevalent and caused considerable mortality among the inhabitants. At this critical juncture, Br. Micksch was called home to the Lord, after a protracted illness. At length it became a subject of serious question, whether this station could be kept up, or whether it might not be preferable for the congregation to return to New-Fairfield. They have, however, resolved to remain, and Br. and Sr. Oehler have lately been called to take charge of the flock. The congregation, which had remained at the last-mentioned place, was mercifully preserved from all harm during the insurrection which broke out in Canada in 1838, and is pursuing its quiet, steady course.

The *Cherokee* tribe, being expelled from Georgia at the beginning of the period under review, after much uncertainty and hesitation, took up its abode in the Indian territory, westward of the state Arkansas. The greater part of our congregations at Springplace and Oochgelogy reunited at the Barren-fork of the Illinois, whither they were followed by our Missionaries. But this part

of the country proving very unhealthy, most of them removed to Beattie's Prairie, where the station Canaan, and, about midway, New Spring-place, were successively established. The year 1846 was distinguished by much spiritual blessing and by a great awakening among the Indians, but likewise by heavy trials—the Brethren Gilb. Bischof and D. Zeisberger Schmidt, having been unexpectedly deprived of their young and useful partners, who departed within a few weeks of each other. At present these posts are again fully supplied and the ranks of the labourers re-inforced, so that we look forward with hope to a renewal of those seasons of blessing.

At *Salem*, in N. Carolina, there has been, for a considerable period, a small flock of Negroes under the charge of one of our Brethren. For several years past, the Brethren have received frequent invitations, to commence a Mission among the negro slaves of the Southern States. It was not, however, till lately, that we were enabled to enter upon this field of labour. A gentleman of the name of Alberti, in Florida, offering to maintain at his own expense, a Missionary of the Brethren's Church for the negro slaves on his estates, and promising, in case of his death, to secure means for the continuance of the Mission, Br. and Sr. Siewers were called to this service. Towards the close of last year, they arrived at Woodstocks-Mills, in East Florida, where, according to the latest accounts, they were labouring with evident tokens of the Divine blessing.

For the *British West Indies*, the period under review was one of marked importance, owing to the emancipation of the negro slaves in the English colonies, which had already been determined upon in 1833, and commenced on August 1st, 1834, but which did not obtain its final accomplishment till August 1st, 1838, when the so-called apprenticeship of the Negroes reached its term, and their entire enfranchisement was proclaimed.

This measure, suggested as it had been by Christian principles and executed in a Christian spirit, could not fail to exert the greatest influence on our Missionary work in those parts. It was now found necessary, to think of raising these islands to a level with other Christian countries, and universally acknowledged, that this end could not be satisfactorily attained, unless the rising generation were permitted to enjoy the benefit of Christian education, which, as long as they lived in a state of slavery, was either subjected to manifold hindrances, or rendered altogether impracticable. We were, therefore, impelled in common with other Societies, to devote particular attention to the establishment of schools for the instruction and education of the negro youth. It had always been the principle of the Brethren, in accordance with their Saviour's command, to direct the children to Him; but previous to the period referred to, it was impossible fully to carry out this principle. As the expenditure requisite for the establishment of schools, for the salaries of teachers, and for other objects insepara-

bly connected with similar institutions, would have greatly exceeded our own resources, we gratefully accepted the assistance afforded us by the British Government and our friends in England.

In 1837, Br. Charles Joseph La Trobe was commissioned by Government to visit all the English West-Indian colonies, and to present a report on the state of negro education ; and for the erection of every school-house that was found necessary, Government granted two-thirds of the amount at which the expense was estimated. Our friends in England, hereupon, established a *school building fund* as well as a *school-fund*, the former of which ceased to be necessary in 1842, the requisite number of school buildings having been already erected, and it was, therefore, merged into the general fund. At the same time, the number of our stations increased, thirteen new ones being successfully established in those islands, which of course necessitated the erection of several new churches and mission-houses. A special fund, established by our English benefactors for the last-mentioned purpose, proved a very welcome assistance, though insufficient to meet the outlay, which so considerable an extension of our work could not fail to occasion ; so that a deficiency gradually accumulated, which, by the time the accounts of 1840 were closed, amounted to nearly £7500, but which already, in 1842, was entirely liquidated, through the blessing of the Lord on the extraordinary efforts of our Brethren and Sisters and friends.

In order to provide the newly-established schools with teachers, the Synod of 1836 had resolved, that young Brethren, possessed of the needful qualifications, should be sent out as assistants to the Missionaries. The number of these assistants, at the close of last year, amounted to seven. A considerable body of colored teachers has likewise been employed, for whose training we are particularly indebted to the friendly assistance of the Trustees of the Mico Charity—an Institution well known in England and the West Indies, for its activity in promoting the cause of negro education—which kindly offered to defray the educational expenses of several pupils. In the sequel, the plan which had been realised some years before in South Africa, was applied to the West-Indies, viz. the establishment of schools for preparing Missionary assistants, in which the pupils might be advanced so far, as to be able to complete their education in the institutions of the Mico Charity, or, in case their proficiency should warrant such a course to enter immediately upon school-service. A small beginning was made by Brother Zorn, in 1842, at Fairfield, in Jamaica, with 8 pupils, who were alternately engaged in attendance at school and manual labour, in earning by the latter a portion of their subsistence. This school continues, under the blesssing of the Lord, and contains at present eight pupils. In 1845, it was resolved to establish a similar institution in Antigua, on a larger scale, in which pupils from the English and Danish islands might receive a suitable education, and be prepared for future usefulness. As the

fruit of a special appeal to our Brethren and friends, we received considerable assistance towards the undertaking in question. In 1847, the building was so far completed, that the institution, which had been placed under the superintendence of Br. Allen Hamilton, could be dedicated to the Lord in presence of the Brn. Herman and Mallalieu. In August, 1847, it contained twelve pupils, and appeared to be in a very promising condition. But it has since pleased the Lord to visit us with a heavy trial,—the hurricane, which raged in Antigua and St. Kitts, during the night between August 21st and 22nd, having done more or less injury to our stations in those islands, and levelled to the ground the newly erected Training-school-house. Afflictive as this dispensation is, we cannot but consider it as a signal proof of the Divine mercy, that none of the pupils, nor any persons engaged in the service of the institution, sustained the slightest bodily injury. The brotherly interest manifested by our Brethren and friends on occasion of this catastrophe, encourages us to hope, that we may be enabled to maintain in its efficiency this important institution, and be permitted to see the number of its pupils increase and prosper under the blessing of the Lord.

With these endeavours to enable our negro congregations in the British West Indies to provide in due season for their own spiritual wants, the wish is naturally connected, that they might likewise be gradually rendered self-supporting. Towards this desirable object, a considerable advance has been made during the period under review. Its attainment depends, in a great measure, on the amount of property in the hands of the negroes, which, particularly in the smaller islands, where they have but little land of their own, fluctuates greatly, according to the wealth and means of the planters; and we have already been made to feel, and that painfully, the hurtful effects of the pressure to which these islands have for some time been exposed. To how great an extent our Mission-fund has been supported by the contributions of the negroes to the current expenses of the Mission, and towards the erection of necessary buildings, can be in some measure estimated from the statements of accounts which are annually published.

As it became evident that our West-Indian Missions would be made a particular subject of consideration at the Synod appointed to be held in the year 1848, the Unity's Elders' Conference determined that an official visitation of them should be previously held; and this important duty was committed to the Brethren Herman and Mallalieu. In the course of its performance, they visited all our Missionary stations, and their reports, together with the memorials of the several Mission-conferences, with which they had discussed all the circumstances connected with the work, formed the basis of the deliberations of the Synod.

Before we refer to the Danish Islands, we would yet record the following occurrences, which have marked the last twelve years. In the great fire, which destroyed a part of the town of St. John's, Antigua, in 1841, our Brethren were mercifully preserved from all harm, nor did our Mission-premises suffer the slightest damage. A similar proof of the Lord's sparing mercy called forth the gratitude and praise of our Brethren and Sisters in Bridgetown, Barbadoes, who were likewise preserved during the conflagration, which, in 1845, ravaged a considerable portion of that town. On the other hand, St. Kitts and Antigua were, on the 8th of February, 1843, heavily visited by an earthquake, by which our stations sustained considerable loss. The year last mentioned was marked in the West Indies, as well as in Surinam, by great unhealthiness and an unusual number of departures in our Mission families. Among those who were called to their rest, it may suffice to mention the Brn. Zorn in Jamaica, and William Reichel in Antigua, who had been severally engaged in the oversight of our Mission in those islands ; the former having superintended the temporal and spiritual concerns during a period, in which the Mission-work in that island received a considerable extension. The damage done by the hurricane, which, in the night, from the 11th to the 12th of October, 1847, severely visited our station at Montgomery, in Tobago, had not been repaired, when, after the lapse of about ten months, our stations in Antigua and St. Kitts became the scene of a similar catastrophe. We gratefully acknowledge the interest and the benevolent zeal manifested on both these trying occasions by the members of our congregations and by the friends of our Missions, especially in Great Britain.

The example of England, in manumitting the slaves in her numerous colonies throughout the world, having naturally exerted an extensive influence over the other nations of Europe, it became the ardent desire of his Majesty the late King of Denmark, that the population of the Danish West-Indian Islands should be gradually prepared for eventful enfranchisement, by conferring upon the rising generation the benefit of Christian instruction. After some preliminary negotiations with the Missionaries, his Excellency General-Governor Von Scholten paid a visit at Berthelsdorf, and requested the Unity's Elders' Conference, in the name of the Danish Government, to undertake the management of the schools for the children of the slaves of all denominations in the three Danish Islands. He informed us, that the Government had already built eight school-houses in the island of St. Croix ; that the teachers should be appointed by the Brethren ; and that the Government would pay an annual sum in compensation of the expenses. Though we were not without fears that so extensive an undertaking might exceed our little strength, and the attempt to educate children belonging to different Christian denominations might occasion serious difficulties and collisions, we could

not help considering this proposal as a call of the Lord to extend the sphere of our usefulness, and as a means of promoting a spiritual revival, of which it seemed to stand greatly in need. We, therefore, determined to accept the offer, in firm reliance on our Saviour's help.

Another important feature in the history of this Mission was the gradual disuse of the Creole language, which was formerly current among the negroes, but which had, by degrees, been supplanted by the English, especially in the island of St. Croix. This circumstance facilitated the introduction of the last-mentioned language, as the future vehicle of instruction both in church and school.

The needful arrangements having been made for the opening of the schools, the direction of the work was committed to Br. Joseph Roemer, formerly of the Jamaica Mission. And since the circumstances alluded to appeared to usher in an entirely new epoch for our work in those islands, a commission was given to Br. Breutel, a member of the Mission-Board, to hold an official visitation of this ancient Mission. At the same time Br. Haeuser was appointed to succeed Br. Sybrecht as president of the Helpers' Conference in those islands. Br. Gardin, who at that time superintended our Mission-schools in Antigua, was invited to assist at the deliberations concerning the best method of conducting the work of education; and on Br. Roemer being again compelled, by the state of his health, to quit the West Indies, the former was subsequently appointed inspector of the schools in the Danish Islands. The first school-house was opened on May 18th, 1841, and, towards the close of the same year, all the eight schools in St. Croix were in full operation. In addition to the European Brethren, who were called into this important field of labour, several coloured teachers were appointed, whom we obtained through the kind assistance of the Mico Charity trustees.

On occasion of Br. Breutel's visit, the whole Mission-work in the three islands was subjected to a careful revision, new arrangements were introduced, and in reference to the meetings, the individual speaking, the instruction of the different classes of the people, the visits on the plantations, &c., suitable measures were adopted. The Government rendered us most valuable assistance, by issuing orders for regular school-attendance, by abolishing the Sunday-market, and granting the Negroes the Saturday for their own use, and likewise by passing laws for the encouragement of regular marriages among the Negroes, and the recognition of the validity of that sacred bond. With a view to provide the Negroes in the town of St. Thomas with more regular opportunities for hearing the Gospel and receiving instruction, and at the same time to enable him more conveniently to superintend the temporal affairs of the Mission, Br. Hartvig removed thither from Nisky, with his wife, in the year 1843.

The businesses, by which, in former times, the Mission in the

Danish Islands was enabled to maintain itself, have of late entirely failed; so that the support of this Mission, which since the establishment of the schools has required an increased number of Missionaries, imposes a heavy burden upon our Mission-fund, notwithstanding the allowance granted by Government towards the support of the schools.

After all that had been done towards ameliorating the state of our Mission in these islands, we venture to indulge the hope, that in future the work may give evidence of a greater degree of spiritual prosperity. We must not, however, be surprised, if this hope is not realised as speedily as we might wish. The older members of our congregations have, in their youth, been entirely deprived of the advantages of Christian education. Considering the stupidity and extreme ignorance of this portion of the human family, neglected as it has been for so long a period, and still subjected to the most grievious oppression, as well as the prevalence of heathenish notions respecting marriage—notions which are not so easily extirpated,—it will be readily understood that our Missionaries have an arduous task to perform. Many well-meant improvements, which have been tried, answer the purpose but imperfectly. By granting the slaves a free Saturday, the Government wished, not only to do something towards their relief, but also to enable them to attend Divine worship on Sunday; but many find it advantageous to work for hire on Saturday, as before, in doing their own work and keeping market. However, we should be doing wrong, were we only to direct our attention to the discouraging features of the Mission, and to overlook the cheering proofs of the efficacy of the Gospel, which are by no means wanting. The charge of the schools established by Government is meanwhile attended with numerous difficulties. The instruction has hitherto necessarily been very imperfect, since the children, on account of the state of slavery, could only attend the schools from their fifth to their ninth year; only those who were appointed monitors, and of these only one from each plantation, being permitted to receive education till their eleventh year.

As the schools are attended by children of all denominations, it was recommended by Government to place the religious instruction on as broad a basis as possible, and with this view to introduce a catechism which should not enter into the distinguishing doctrines of the several churches; and, in order to avoid giving offence to the Roman Catholic Church, the wish was expressed, that the Bible might not be read in the schools. But our Brethren declared, that they could not submit to this restriction, and up to this day they have continued their labours without being further importuned on the subject. The Government schools were kept in the eight institutions in St. Croix, till the end of the year 1847, when four school-buildings were opened in St. Thomas.

With a view to counteract the evils naturally arising from the

shortness of time allotted to the children for education, and their dismission at a period of life in which they are particularly exposed to dangers and temptations, Sunday-schools have been established at all our settlements, which are also attended by adults. The accounts respecting the attendance of these schools vary, but, in some instances, they are very encouraging; and in our three congregations in St. Croix, our Brethren are even complaining of want of room. At Friedensberg a detached school-house has been built for this purpose, chiefly by private subscription. His Majesty the late King of Denmark, in the prosecution of his benevolent plans for promoting the welfare of the Negroes, published a decree on July 28th, 1847, according to which, the children that had been dismissed from the Government-schools in their ninth year should, till their twelfth year, regularly attend the weekly schools, which were to be kept on Saturday instead of Sunday. At the same time it was declared, that, from the day above mentioned, all the children of slaves that might be born in the Danish Islands should be considered free, and that, after the lapse of twelve years, all the slaves should be emancipated. Events, however, took a more rapid course. The revolutions which convulsed the continent of Europe in the beginning of this year, extended their influence also to the West Indies, and one of the first results was the emancipation of the slaves in the French possessions. An insurrection of the Negroes in St. Croix, at the beginning of July, induced his Excellency the Governor, Von Scholten, who shortly after left the West Indies, to proclaim the emancipation of the Negroes in the three Danish Islands. Tranquility was soon restored, but there is still a restlessness in the minds of the people, which cannot fail to exert an unfavorable influence on the course of the schools, and the Mission-work in general.

(*To be concluded in next Number.*)

II.

(*From Periodical Accounts.*)

LABRADOR.

On the 5th of October last, The "Harmony" returned in safety to her moorings at Horselydown, after an absence of nearly seventeen weeks from the shores of England. Her voyage, both out and home, though somewhat barren of remarkable incidents, was marked by manifold proofs of Divine goodness and protecting care, for which the Members of the Society for the Furtherance of the Gospel would unite in heartfelt thanksgiving to the God of all grace. The passage across the Atlantic was tolerably speedy, till the 8th of July, when she fell in with the first ice, at a distance of about 240 miles from land. On the 10th, she came once

again into open water, and made good progress, although surrounded by ice-bergs, some of them of large dimensions. Passing in sight of Cape Webuck, a brisk wind sprung up, which dispersed the fog, and bore the vessel swiftly and safely into Hopedale Bay, on the 14th, at four P. M., to the great joy of the Missionaries, to whom this early arrival was alike pleasant and unexpected. On the 29th of July, the vessel proceeded to Nain, where she arrived on the 1st of August. Okkak was reached on the 12th, and Hebron on the 25th of that month; whence, after a halt of ten days, "the Harmony sailed for the Thames on the 30th, reaching Horselydown on the 5th of October.

No Missionary has come out as passenger in the ship; Br. and Sr. Herzberg, who had permission to visit Europe, in consequence of ill health, having preferred remaining another year at their post. During the past year, the members of several Mission-families had been preserved from any serious attacks of illness, with the exception of Br. Knauss, of Okkak, who had to suffer for some weeks from the inflamation of the chest,—and Br. Lundburg, of Nain, who was confined to the house great part of the winter, from the effects of a wound in the foot. The Brethren at Hopedale were actively engaged in collecting materials, and making preparations, for the construction of a new Mission-house —an undertaking which appeared to be highly desirable, and which has received the sanction of the Mission-Board and the Committee of the Society.

Of the spiritual state and progress of the Mission, the reports are varied. Nowhere has the blessing of the Lord been withholden from the labours of His servants, but everywhere the need of a time of refreshing from His presense, a renewed outpouring ofthe Spirit of grace, of truth, and of holiness upon their Esquimaux flocks, is deeply felt, & generally acknowledged by them. Our accounts from Nain, though containing much that is encouraging, were written under feelings of evident depression, arising, in part at least, from a disappointment in the non-arrival of Br. and Sr. Glitsch, in the Harmony, and from the gloomy reports of the disturbances and disorders that have broken out on the Continent of Europe. The letter from Hopedale, (subjoined) breathes a more cheerful spirit.—From Hebron, it will be seen from the letter below, the intelligence is more cheering than any that has been received, since the period immediately following the establishment of that station. After years of earnest but apparently fruitless efforts, to arouse the heathen Esquimaux at Saeglek, to a sense of their lost condition and their need of a Saviour, the Missionaries have had the unexpected joy to see them flocking to Hebron, one company after the other, till, in the course of a few weeks, 81 individuals of all ages—nearly the whole population of Saeglek—had found their way to the settlement, raising the number of souls under the care of our Brethren to 336. Of the new-comers the majority professed a desire to be converted to Jesus, and to live

according to His precepts. Let us hope and pray, that this cheering and most unlooked for occurrence is the dawning of a brighter day for the congregation at Hebron, and, that the object for which that settlement was mainly founded,—the in-gathering into the fold of Christ of the Northern heathen,—may be accomplished to an extent that has not hitherto been witnessed.

To the Esquimaux, the past year had proved a season of temporal privation, owing to the failure of the seal-hunt along nearly the whole coast, in the autumn & early winter of 1847. Though the distress, which prevailed in consequence for several months, was in part ascribable to the improvidence of the poor people themselves, in neglecting to lay by a good store of fish, and to economise their existing supplies, the Missionaries felt it their Christian duty to relieve the sufferers to the utmost of their ability, and were thankful, that through the benevolence of friends at home the means of relief were not withholden from them. That under the circumstances referred to, the cargo sent home is below the average amount, will excite no surprise.

An Esquimaux version of the Book of Proverbs has been forwarded by the Missionaries, in the hope that the Committee of the British and Foreign Bible Society will kindly undertake the printing of it, for the use of their several congregations.

Ed. Per. Acc.

"Dear Brethren. "Hopedale, *July*, 1848.

"Again we feel constrained to praise the goodness of our gracious God and Saviour for the merciful protection vouchsafed to the Harmony, which, after a prosperous voyage, cast anchor on our shores on the 14th inst., without having suffered the least injury. On the following day, we met to peruse your welcome circular, for the interesting contents of which we beg to return you our best thanks. We were concerned to hear, that Germany, our native country, is in such a state of agitation and convulsion. We earnestly pray the Lord to put a stop to all tumult and effusion of blood, and to grant and to preserve to the nations thoughts of peace and concord; nor can we forget to beseech Him to overrule even these troubles for the furtherance of the kingdom of our crucified Saviour.

"The General Synod of our Church, whose sessions were to open at Herrnhut on the 29th of May, has been, and continues to be, an object of the deepest interest to us, and of our most fervent intercession at the Throne of Grace. We pray the Lord, so to direct the counsels of his assembled servants, that the real prosperity of the Brethren's Church may be promoted, and the extension of His own blessed kingdom may be secured, even through our feeble instrumentality.

"We are thankful to be able to inform you, that, during the past year, we have all been blessed with the measure of health and strength necessary for the discharge of our several duties. We had frequent occasion to observe, that the preaching of the Gospel was attended with the Divine blessing; and though we were not permitted to witness any remarkable awakenings or revivals, we have good grounds to believe, that the Word of God has not been proclaimed in vain. The memorial-days of the Brethren's Unity, as well as the great festivals of the Christian Church, were celebrated with evident spiritual profit, and it was peculiarly encouraging to us, to see several Southlanders come from their distant abodes and partake of the festal blessings vouchsafed to us and to our flock. We were particularly edified by the great attention and devotion manifested by a married couple, who had come from a great distance to attend our Passion-week service from which, we trust, they derived a benefit that will be abiding. The meetings preparatory to the confirmation of our young people seem to make a salutary impression upon the whole congregation. Most of the candidates appeared seriously disposed, and sensible of the importance of the step they were about to take. While listening to the answers they returned to the questions addressed to them, we could not but indulge the hope, that the hearts of many were convinced of the truths which their lips uttered. Our schools gave us, on the whole, satisfaction and encouragement. Though they were not, at all times, as regularly attended as we might have wished, the examinations furnished proofs, that some of the pupils had made considerable progress, and we were agreeably surprised at the degree of fluency which several of them had attained in reading.

"Our bodily wants have been mercifully provided for by our Heavenly Father. Last autumn we were blest with an unusually fruitful season; both in quality and quantity our potatoes were far superior to any which our garden has produced in former years. The Esquimaux, on the contrary, were but scantily supplied with the necessaries of life; and, as fishing had been sadly neglected by the majority of them during the last year, they would frequently have been in a state of utter destitution, had not the building of our new house, in which many were employed, secured their maintenance. We have been enabled, with the help of the Lord, to prepare a quantity of wood nearly sufficient for this building; and now that our plan has been sanctioned by the Society and by our dear Brethren in Berthelsdorf, we intend proceeding with the construction of the foundation-walls, for which we have already obtained a considerable supply of stones.

"Our Esquimaux have been frequently visited with diseases of different kinds, in the course of the year. We regretted particularly the loss of an active man, named Abel, who died of a complaint of the chest. He was the grandson of Daniel, the oldest member of our flock, who had departed this life but a short time

before him. The latter had known our congregation from its commencement in 1782, and would frequently tell us of the old Brethren, who had built the place, and of their successors. He had formerly given the Brethren much trouble by the pride of his heart, but, in his declining years, he appeared to be growing in grace and in humility.

"We have had to deplore several accidents, among which we would mention the following:—Last spring, a widow expressed her intention of coming and fixing her abode in our settlement, but she has not yet arrived, and we fear she may have starved or frozen to death in this inhospitable land. But we have a yet more painful catastrophe to record. Only a few days ago, a young man by the name of Simeon, the second son of the well-known, active national assistant, Amos, sailed northward, to pay a visit at Nain. On his return, he loaded his gun to shoot a bird, but the gun missing fire, he laid it by his side in the boat, when it suddenly went off, and the shot pierced his body. During several hours of intense suffering, he addressed words of comfort to his relatives, telling them, that he would confidently trust in his Saviour for the pardon of all his sins, and that he felt no desire whatever to remain in this world. He then requested them to salute us, expressing the wish that our labours might be blessed, and soon departed this life, exclaiming: "Father, into thy hands I commend my spirit!" We exceedingly deplore the loss of this dear young Brother, for he not only gave us peculiar satisfaction by his walk and conversation, but he was also, in every respect, one of the most useful members of our flock.

"At the close of the year 1847, our congregation consisted of 57 communicant members, 60 baptised children under 13 years of age, 1 candidate for baptism—Total, 217. Besides these, there are 8 excluded members, 17 new people—Grand total, 242 persons under our care.

"We return our best thanks to our dear Brethren for their continued faithful endeavors to promote our well-being, and entreat them to continue to remember us and our flock in their prayers.

"C. G. Albrecht, F. Kruth,
"J. T. Vollprecht. J. C. F. Andreæ.

"Dear Brethren, "Hebron, *Aug.* 16*th*, 1848.

"A Review of the year, which has elapsed since the Harmony quitted our shores, cannot but excite in our breasts feelings of the most fervent gratitude to the Lord, who has most graciously blessed us both in spirituals and in temporals. The produce of our garden was so abundant, that throughout the whole winter we were supplied with vegetables; nor had we to complain of any

scarcity of fresh meat. Though our Esquimaux had met with very indifferent success in the seal hunt, the bays being already filled with ice, when the seals began to appear on our coast, we are happy to state, that they suffered no serious want, having learnt to be more provident that formerly, as well as more disposed to do good and to communicate.

In regard to the spiritual state of our flock, our Lord has given us convincing and encouraging proofs, that He still continues to own and to bless the labours of His servants. The unusually regular and numerous attendance at our meetings, even in the most unfavourable weather, but especially the eagernesss with which the members of our flock were seen hastening to the courts of the Lord, as often as they heard the bell ring, furnished ample evidence of their earnest desire, to turn to good account the privileges they enjoy. It was evident to us all, that it had pleased the Lord to visit our congregation with a renewed outpouring of His Spirit; nor was it the least encouraging circumstance, that this revival appeared to extend to such as had been excluded from our fellowship, many of whom manifested sincere repentance, and earnestly begged for re-admission. In the course of the year, 3 persons became candidates for Holy Baptism, 6 adults and 16 children were baptized into the death of Jesus, 6 persons were received into the congregation, I became candidate for the Holy Communion, 3 were admitted to the Lord's Supper, 11 were re-admitted into our Church-fellowship, 3 adults and 1 child departed this life. At the close of last year, our congregation consisted of 248 members; at present, its number amounts to 336 individuals of all classes, an increase of 88. An account of the circumstances, which, through the blessing of the Lord, effected this considerable increase, cannot fail to interest you.

"About the middle of February, two of our Brethren left us, in order to visit the poor heathen residing in Saeglek, Although their exhortations were listened to generally with attention, it did not appear to them as if their testimony was likely to be followed by any striking result. You may, therefore, imagine how agreeable was our surprise, to receive a visit from two men as early as the 27th of the same month, who informed us that several families had resolved to take up their abodes with us. On their expressing a wish, that we might come and fetch them, our Esquimaux did not wait for a second invitation, but several of them immediately set off for this purpose, and brought to our settlement a company of 16 persons, who were shortly after followed by another body of equal number. The remainder promised to follow in their boats, and you may conceive how rejoiced we were on the 13th of July, to see 39 persons arrive with us, accompanied by our chapel-servant Gottlob. Including 4 persons, who came from a still remoter district to join us, and another family consisting of 6 persons, who were thus brought within constant hearing of the Word of God. Immediately on the arrival of these

new-comers, several of their children began to attend our school, and we were pleased to see even two of the adults gladly embrace the opportunities offered them for instruction.

"Our schools were in general regularly attended, and though we had certainly hoped to see our pupils make more progress, we are happy to state, that the majority of our elder boys can read very fairly, and that several of them write a good legible hand. Some are very fond of reading, and frequently apply to us for books, especiallyfor hymn-books, of which we must regret that our stock is now reduced to *one* copy .If our dear brethren could favour us with a new supply of these almost indispensible books, our Esquimaux would feel deeply indebted to them.

"The winter was much as usual. In the first three months, the cold was pretty constant, but the thermometer never fell below 25° under Fahrenheit's zero. Of late ,we have enjoyed fine weather, which has rendered our garden prospects very promising. Both our Esquimaux and ourselves have enjoyed almost uninterruptedly the blessing of health. Commending ourselves and our flock to your prayerful remembrance before the Lord,

We remain your affectionate and faithful Brethren,

"J. Mentzel. C. Barsoe. C. Schoett."

III.

CENTRAL AMERICA.

The following communication, from the fruits of the Brn. Pfeiffer and Reinke's exploring expedition to Mosquitia, we lay before our readers and the friends of extension in the Mission field, as an interesting article ; the more so, that Central America is opening to us a new and extensive field of labor. In a previous number, No. 12 Vol 9., we presented a communication on the Rama, Mosquitia, and Wolwa Indians of this country ; that, with this on the Talamancas, constitutes quite a full account of the heathen tribes our Missionaries there, may, in the course of time, come in contact with.—The memoranda of this article Br. A. A. Reinke informs us were originally prepared at the request of the British Consul at Bluefields, P. Walker Esq., by a Mr. G. Sheppard, who, for a number of years had been engaged in trading with these Indians and had ample opportunity of becoming well acquainted with them.—

Memoranda respecting the Talamanca or Blanco Indians.

The Talamancas, commonly called Blancos, are a race of Indians living to the W. and S. of Boco del Toro near the isthmus of Darien, and at present numbering several thousand souls.

Scarcely ten years ago these Indians were very wild and savage, differing entirely in this respect from the aborigines of the country of Mosquitia higher up the coast; they still retain many of their earlier habits. They were constantly at war with a neighboring race, the Terribees.

Whenever a Talamanca Indian killed a Terribee in battle, he would cut off the head of his enemy, and carry the skull with him on his return to his own tribe. A grand feast was made in honor of the event, in the course of which the victorious Indian received a mark of honor by having his lower lip bored, and a small curved bone inserted, projecting downwards from the mouth about an inch and a half. Several skulls of enemies are still in possession of the Talamancas, and will be kept until the victor Indian dies, so that it may be placed alongside of his own.

The Talamancas do not bury their dead, but convey the body into a dense part of the forest, and place it, at some height above ground, on a rude support of sticks. Here it remains for six months, after which time a number of Indians repair to that spot, and wrapping up the skeleton in several sheets or blankets made of the bark of the Caoutchouc or India rubber tree, convey it back to the hut of the relatives of the deceased. The surviving family hereupon makes preparations for a feast which is to last from five to ten days. If the Family be wealthy, four or five pigs and two heifers are usually slaughtered for the occasion. Dancing, shouting, and beating of drums form the principal items in the daily ceremonies; during the intervals a strong intoxicating liquor called chicha * is drunk together with chocolate made from the cacao bean. When the feast is over, the skeleton is again transferred to its former place in the woods, and suffered to remain for 2 or 3 months. The same ceremony of reconveying the remains to the house, with the accompanying feast is repeated; then follows another transfer to the forest, and so on until after a third feast, when the skeleton is conveyed back to the wood for the last time, and deposited in a strong "eraal" or hut made of Fiddle wood.

The death of a warrior is a notable event, and gives rise to a grand feast in the celebration of which a large party of Indians practise their different war-maneuvres. The skulls of the enemies killed in battle are conveyed to a clear spot near the hut, after which a select party engages in the ceremony of conveying the skulls, in procession to the hut. This party consists of a trumpeter and piper,—four warriors, armed with lances or shields of the hide of the tapir or mountain cow,—besides eight or ten Indians bearing false or blunt lances. A ring is formed around the skulls, which have been secured to a long stick held by two Indians. Two others advance and colour the bands or ribbands which the deceased used in tying up his hair in time of war, with a red

* For a discription of this drink, the reader is referred to page 553 of Vol. 9.

dye of the colour of blood.—While this is going on, the trumpeter and piper blow on their instruments, and the rest make a low humming noise. These sounds are to intimate that the deceased is fighting his battles over again.—When the task of dying is completed, all noise ceases, signifying that the battle has been won, and the heads of the conquered enemies been cut off. The procession is then formed; the trumpeter taking the lead; behind him follows the piper; then come the warriors, and the head and skull bearers; behind these are the two dyers with the bands wrapped around sticks — these with false lances bring up the rear.

This procession slowly marches to the hut containing the body of the deceased; after entering they tramp around the corpse for about two hours blowing their trumpet and pipe, and making various noises; another of 15 or 16 also walks around the corpse, at a greater distance from it, whilst some 25 or 30 men, with drums beating, dance apart, outside the house. The procession generally begins on the third day of the feast, and ceremonies of some kind are usually kept up till the 9th or 10th day. On the first night of the feast, the corpse of the deceased, which is not immediately conveyed to the wood, is decorated from head to foot with eagles' feathers, or those of some other bird of prey, as emblematical of the warlike character of the deceased.

As many as 150 Indians attend these feasts; abundant provision is furnished, two bullocks and a number of pigs being slaughtered for the occasion,—besides a profuse supply of plantains and other fruits. Chocolate is in constant demand, and 7 — 800 gallons of "chicha" are drunk.

At the conclusion of all the ceremonies a sham fight takes place; lances are thrown at the warriors who receive them upon their impenetrable shields, and display much agility in warding off the weapons; the younger Indians afterwards take the shields, and false lances made from the stalks of the wild plantain, blunt but pretty heavy, yet not producing any very serious injury when thrown, are hurled at them. Sometimes it happens, however, that one or the other, receives a severe contusion, whereupon he generally endeavours to seize one of the lances shod with iron to attack the adversary from whom he has received the wound. In such cases the elder warriors immediately interfere, and prevent them from fighting.

Their shields are about 32 inches in diameter, $\frac{3}{8}$ of an inch thick, and extremely tough. It is almost impossible for an arrow to penetrate through, and a lance will not pierce more than one fifth of the thickness. The trumpet is made of the long neck of a bitter gourd, about a foot and a half in length, and gives a loud sound. The pipe is often made of animal's bone, but most frequently from the bone of a pelican's wing. Women are not allowed to dance at these feasts, but may do so on the occasion of the death of a common Indian, or at the decease of one of their

own sex. In dancing the women hold each other by the hand, forming a straight line, to the number of about sixteen; they step back and forward in rapid succession, which causes a great rattling noise from the number of brass bells and small sea shells striking against each other. The bells are procured from the traders. Attached to the necklaces and hanging down the back, are bunches of bird's feathers, with a portion of the dried skin still adhering; serving the purpose of a charm.

The houses of the Talamancas are of a circular form at the base, and rise conically to a considerable height. After the frame work has been put up, the whole is thatched with palm leaves; over the top a wide earthen pot is placed to prevent the rain from penetrating. The thatch which they employ, when laid on by the Spaniards of Chiriqui, whom they sometimes engage for the purpose, is very durable, lasting from ten to fifteen years, but if done by the Indians themselves, many parts of the hut must be repaired before the end of the first year.

Some of them measure 45ft. in diameter, and 40ft. in height. There are no windows in the building, or openings of any kind except the door, so that during the day even, the house is dark.

Thirty or forty persons sometimes reside in a single hut, comprising all, from old to young who are members of near relatives of the same family. Several fires are made in the houses for cooking or other purposes. The women rise about 4 o'clock in the morning, kindle the fires, and set about boiling several pots of plantains and green herbs; when these have been prepared, they are served around, plantain leaves serving for plates. They are next ordered to prepare cacao or chocolate which is handed round to the people, by the husband, or principal father in the family, or by some relation whom he may appoint. The chocolate is given in such small quantities that the least thirsty may drink ten or twelve times. No sugar is used — nor do they like it, or ever make an attempt to grow the sugar cane. This cacao drinking, often lasts for hours, including lounging. At regular intervals, corn pap, boiled Tupas (fruit of a species of palm) chichas, and other preparations are served round to the people.

They have no regular time for eating and drinking, although in time of plenty they are generally thus engaged from 5 A. M. till noon, with more or less intermission. In the afternoon a parcel of women go to the provision grounds, returning about 4 P. M. and bringing a fresh supply of corn, bananas, plantains &c, a portion of which is immediately cooked and served round.

A custom prevails, that whenever a woman of the house cooks any food, every one of the people particularly the men, must be partakers. It frequently happens that a number of women are cooking at the same time, so that each man in the company receives several messes, each of which he must devour, the girls without husbands at the same time carry around chicha of which the men must also accept.

When the Talamancas are at home, they eat little or no meat, being supplied by the women with plantains and vegetables. If a man complain that he is hungry it is considered the woman's fault.

The men generally sleep upon the ground, with nothing but plantain leaves below their bodies; occasionally they lie in hammocks.—Their sheets or covers are made of the bark of trees. In rainy weather they lie close to the fire.

Their dwellings are situated either on the mountains, or in the valleys and plains. Being built at a distance from each other, they are spread over a considerable extent of territory. Their country is intersected by four rivers. Two of the smaller are crossed on rude bridges made of ropes or withes. Three strong withes are run across from one bank to the other; the two upper, run parallel in the same horizontal plane; one is passed under each arm, to steady the body, while the feet rest upon the third at a proper distance below. The withes, exposed to the influence of the weather, sometimes break while the Indian is crossing; the poor wretch is precipitated into the current below, against which he vainly struggles, or if successful rarely escapes the jaws of the alligator. During very dry weather they are able to ford the streams at certain places, which they always prefer doing, as there is no fear of reptiles in the shallow water, and they may in this way avoid the danger connected with crossing on the withes. To steady themselves they carry a stone of about 50*lbs* weight on the shoulder next the current. They do not make canoes, nor are they skilled in the management of them. Their roads or paths are very winding on account of the rivers and mountains; those who live farthest back have at least 100 miles to the sea-coast, by these circuitous routes. The Talamancas are, however, capable of enduring great fatigue, and have been known frequently to travel 70 mls. on foot in a single day. The Indians procure their meat mainly from the sea-coast.

Their game consists of Warries, (species of wild boar,) Peccaries, Deer, Jaguar, Sloths, Monkies, Conies, Iguanas. &c. They also engage in Turtle fishing; the Green and Trunk turtle may be procured during the whole season from March to Sep. Parties of ten or twelve Indians sometimes remain for weeks and even months on the sea-coast; occasionally they are unsuccessful in procuring game, especially if they have no dogs along to keep the game at bay, while they prepare to kill it with the bow or lance. Numbers of deer are obtained on the banks of the Talamanca river. The mountain cow or tapir, although quite abundant is killed as seldom as possible, as the Indians have a superstitious reverence for the animal.

In cooking they are very filthy; the food to be boiled is put into the kettle without being washed. Whenever they kill a warrie, peccary or deer it is cut open, the liver and lights taken out, cut fine and mixed with the clotted blood; hereupon it is put into

an iron pot, into which the contents of the maw have been previously thrown; this mixture boiled together forms one of their favorite messes.—When a cow is to be killed for a feast, they hang it upon a tree until it is strangled — the flesh with the hide is afterwards cut up into about 150 pieces. Hogs are either choked to death, or struck upon the head with a large stone. They add no salt to their cookery, but dip their morsels into a small calabash containing salt, during meals.

In clearing a new tract of land the Indians resort to the following method. They invite numbers of their friends to assist them, sending to each family as an intimation of what they are about to do, pieces of twine, containing a certain number of knots. Each knot in the twine marks a day; so that if there be ten knots the meaning is, that on the 10th day after the family has received the twine their services are requested. A knot is cut off daily, and when none is left, numbers of volunteers proceed to the house that gave the invitations. A large quantity of chicha has been prepared which is served round to the people soon after their arrival besides chocolate the other common beverage. Whilst the party is feasting, three or four men are seated separately on a bench, each with a drum, which is beaten slowly, under his left arm. In front of the drummers, and seated on the ground is a singer. In his right hand he holds a small gourd containing plenty of hard seeds; this he rattles at intervals, during the singing. No sooner has he finished his song than every one, old or young, jumps up from his seat, seizes his machette and hurries off to the spot selected for the new clearing. They now fall to work busily, chopping down the trees and bushes and keeping up a constant hallooing and singing.— If the spot be at no great distance from the house they go out twice, morning and afternoon, working about two hours each time; if it be at a considerable distance they remain about 5 hours. Their work is generally finished on the 2nd, and seldom last longer than the third day.

As many as 100 people attend these gatherings, which are looked upon in the light of a frolic. During the feasts at this time men and women become very drunk, and quarreling and fighting is of frequent occurrence. Work of every description on a large scale, is performed in the manner above described.— A whole year is sometimes required to finish a large house. There is one gathering with its feast, to dig the holes—another a month later to plant the posts—another to procure thatch—a fourth to bind it on &c.

The Indians have extensive cornfields, but they yield less than might reasonably be expected, owing to the manner in which the corn is planted The seed is merely scattered over the soft loam deposited on the banks of the rivers by the floods.

The Indians procure their cattle from the villages of Chiriqui, Cartago, San Francisco de Terraba, and Benruca, at the cheap rate of from $3 — $4 pr. head. Their cattle are fast inceasing

as they have abundance of good grass. They pay no attention to the raising of hogs, although to some of the families belong herds of 50 and upwards; the pigs are suffered to shift for themselves, and occasionally shot by the hunter on his homeward return, if he has been unsuccessful in the chase. Cows are never killed, except when required for a feast at the decease of an Indian.

Poultry are kept, but fowls are not very numerous, not being properly attended to; a hen with its chicks being left to care for itself. Turkeys are also scarce.

In places where opossums are numerous, the poultry are protected at night by the following expedient. Two posts with crotches are firmly planted in the ground and support a long pole on which the chickens are taught to roost. From the tops of the young Suka trees they gather a number of prickles; these are tied firmly around the foot of the posts and by this simple precaution the opossums are effectually hindered from climbing up.— A guava bush is frequently secured in a similar manner.—An Indian occasionally buys a sucking pig which he gives to one of the little girls in the house as a present, charging her to take especial care of it. Proud of her gift the girl carefully feeds her pet, until it soon becomes so attached to her person as to follow her like a dog. At night it is permitted to sleep alongside, and when forgotten makes a noise until taken under cover. Whenever hungry it runs around its mistress squealing the whole time until it receives its food. Bye and bye it is trained to lie down in a separate corner at night.—The Indians likewise train Turkeys to follow them about the house.

The Talamancas show more ingenuity in the manufacture of domestic articles than the Indians higher up the coast. From the cotton of the country they make coarse sheets, sometimes 14ft by 6ft in size. These sheets are bartered away, a single one being equivalent to the price of a full grown cow; smaller ones are given in exchange for young heifers.

They also manufacture nets of silk grass, which they take to the villages of Cartago and Chiriqui, receiving in return, pigs, turkeys, fowls, salt, &c.

Other articles of barter are silk-grass in a raw state, sheets made of bark, cacao grains, and spun cotton, dyed with a matter procured from a species of conch shell found on the coast.

The country produces abundance of good cedar, besides mahogany and many other valuable woods. Sarsaparilla and china root grow in abundance; the indigo plant grows wild on the banks of the rivers. Every production peculiar to the West Indies seems to thrive well here.

REMARKABLE LIFE
of Br. John Gilek.

Continued from page 76, (*former number.*)

Near the break of day I became exceedingly weak and faint by reason of the fatigue and a want of nourishment, but knew not whither to turn to recruit nor how to satisfy my craving appetite, until, after the day had dawned, I very unexpectedly came to an inn in the wood. I called for some bread and beer. The landlord and his wife looked at me with a scrutinizing gaze, and no wonder, for certainly I had a very suspicious appearance, coming as I did early in the morning, dressed in old linen breeches and torn vest, no coat and no shoes, long beard and still longer hair, calling for bread and beer. They continued standing at the door, eyeing me from head to foot and trying if possible to make out whence I came. I sighed to our Saviour to give me words to speak. They thrice asked me who I was and whence I came; without giving them any satisfaction and trying to hide my perplexity, I asked them whether they had heard of that great calamity of yesterday. Then, in a moment their fierce looks were changed, and they asked; pray what, what has happened, we have heard nothing. Indeed, said I, is it possible, you have not heard of that awful catastrophe? They very inquisitively replied; No, pray tell what was it? I then told them of the great fire at Lystomissel. When I had done with my bread and beer, and they were still speaking in great surprise of the fire, I told them I came from thence and wished immediately to go home again; with that I left the house and they let me go in peace. I penetrated deep into the wood, where the breakfast I had taken had to satisfy me for two days. Twice I missed my way so that I knew not where I was, but my faithful Savior heard my cries and brought me each time, on the right track again.

The third day I was enabled to refresh myself a little with some bread; then I hastened into the mountains and having climbed, with the aid of two crutches, to the highest point, I found, about midnight, a spring of pure water; being exceedingly tired and thirsty, I refreshed myself, laid down and soon was fast asleep. Not very long however, had I thus lain, when the angel of the Lord waked me as on several previous occasions; looking timorously, about me, I saw or heard nothing, felt however impelled to get on my feet, and scarcely was I up before I heard a rustling noise in the bushes; it advanced and presently I perceived two wolves rapidly advancing towards me. I had no chance of escape. They came up to me, and stood still as myself. They, with their fierce looks gazed at me and I stared at them. A cold shiver passed over me, I trembled from head to foot, and my tongue seemed for a time paralyzed so that I could not make the least noise; having recovered from this first fright I took my rude crutches, struck upon the ground and screamed as

loud as possible to frighten them off; but they became more fierce if possible, barked and growled furiously, and endeavored to jump at me. I raised my thoughts on high, and prayed that I might not be destroyed by these beasts; my Saviour heard me. The wolves seemed fastened by their hind feet to the ground, they came not a step nearer to me, but presently turned away and ran into the forest. This deliverance was meat to my soul; I felt much strengthened, and thus, after midnight, praising the Lord, I went on my way fearing nought. With joy and rejoicing I arrived, Aug 24th, at Gerlachsheim.

Our dear Br. Schultz and all the brethren and sisters rejoiced exceedingly to see me still alive. They heartily bid me welcome into their midst, but though I could not question their sincerity, things were not any more as I had left them. Faces had changed; many of the old ones were no more and many new ones were added. The prevailing spirit too was very different,— that glowing warmth of heart had passed away and found a substitute in a kind of self working, selfish spirit; so at least it appeared to me and I never again felt as cheerful as formerly.—After a short stay here I found employment, as an assistant in a school that the Rev. Br. Schultz had established; I served here with delight, though indeed I received but small wages; many hindrances however soon obliged me to leave this place and now my distress was not inconsiderable — my fare from day to day consisted of mere bran dumplings; this, however, I did not mind as much, as the distress I experienced inwardly. We were often told to crucify the old man, but I felt as if I had not strength to do it, and often sighed, "Oh had I but Christ Jesus!" This again occasioned contradiction. In short there seemed something wanting — I could no more find that comfort and edification I formerly experienced and at times felt quite comfortless and forsaken. About this time two more troubles were added to our lot. The persecutions commenced here too, and Br. Schultz was obliged to give up his school and leave. We soon followed him, and in May of 1737 reached Berlin. At my entrance into the city I had many misgivings with regard to our well-doing here,—and soon we experienced that my apprehensions were not groundless. We came in contact with many Bohemians, who endeavored to persuade us to join them, in their worship; we yielded so far as to believe that among them might be found true spiritual life, and attended several of their meetings, but found not what we sought, and the less when their former minister, John Liberda, returned to them from his confinement in prison at Great Hennersdorf. He aimed chiefly at making his hearers civil and polite and spoke a great deal about the polishing stone of reason. The aversion of the Bohemians to us Gerlachsheimers, increased from time to time and they even began to persecute us. Our dear Br. Schultz moved with part of the congregation to Rixdorf; the rest, among whom was myself,

remained in Berlin ; now I attended the meetings of our late Br. Ostrey ; sometimes too I went to Rixdorf, but nowhere found what I wanted. Soon after a number of Brethren arrived from Zittau and held meetings here. They related much of the Brethren's congregation at Herrnhut and other places with whom they were united by the bonds of love, and taught the doctrines of the Gospel with more purity than ordinarily in those times. My hopes now again revived — I received new strength for a life of faith through the sufferings and death of Jesus. In 1739, I was joined, agreably to the advice of our Br. Schultz, in holy matrimony, to Sr. Elisabeth Gitshinsky, but our happy life together was not of long continuance ; she was removed by the hand of death in 1743, leaving me with three small children, the youngest but five days old.

In 1740 the Brn. of Zittau sent us some letters from the believing negroes in St. Thomas, and other accounts of the Brn's congregations, all which proved a great blessing to us, particularly those parts that treated of the wounds and death of the Saviour of men. My heart oft melted and my eyes overflowed with tears at the recital of the happy experiences of some of the believing converts ; and I again experienced my former impressions, that I had not yet attained unto that degree of holiness and fullness of joy that Christians may attain through faith. I longed exceedingly for these attainments and cried with renewed earnestness to Christ our dear Saviour, to have mercy upon me for the sake of his precious bloodshedding, and to receive me as his own purchased property. He heard me, and manifested Himself to me in an extraordinary manner. My heart was filled with faith, with grace, and joy, and life, such I had not experienced before. I was now again admitted to the holy communion. The ground I found held firm the anchor of my hope and I was no more tossed to and fro as heretofore.

In 1744 I was joined, in holy matrimony, to Sr. Ann Kulkow. In 1745 the late Count Zinzendorf, visited us ; during his stay we had special seasons of grace, of which I also was a partaker. In 1747 I was appointed assistant in keeping meetings for edification, which was also a fresh inducement to me, to cling close to my Saviour. When in 1752 our dear Rev. Br. A. Grasman came to us ; a new spirit of grace was excited by the various meetings he kept, but especially by the first communion which he held according to the rites and liturgy of the Brn's. Church. I ever retained an unexpressible impression of this meeting, as well as of the sacrament of the Lord's supper in general. March 25th., of the same year, I was added to the hourly-intercessors and in 1764, taken up Acolythe according to the customs of the Brn's. Church.

At a review of my past life I find that the Lord has exercised abundant mercy and forbearance and longsuffering towards me

that I am not able duly to describe. And which constrained me to sigh and cry, "Have mercy upon me Oh thou my dear Heavenly Father for the sake of the merits, of the sufferings, bloodshedding and death of thine own dear Son Christ Jesus! And thou, Oh Slaughtered Lamb of God, give me what thou hast merited for me poor worm of the dust. And thou, Oh Holy Ghost, do thou continue the work thou has graciously commenced in my heart, until I be perfected, and be permitted to lay aside my mortal vesture to join the ransomed host, the saints made perfect, and to sing the hymn; Lamb! thy being slaughtered so, this alone has brought me through." To Him be all power and honor and glory and praise from eternity to eternity, Amen.

Thus far our late brother.—The hour of his dissolution, so much wished and prayed for, arrived Oct. 3rd. 1781, to his great joy. The days of his pilgrimage numbered 74 years. He now rests eternally at the nail pierced feet of Jesus, delivered from his many troubles and pains. He had lost his health during his last sickness, as well as previously. He bore the marks of our Lord Jesus in his body. The last year and a half he was obliged constantly, to keep to his bed. He bore his afflictions with fortitude and offered up, day and night, prayers and supplications with cryings and tears, unto Him who alone could enable him to carry his cross with meekness and resignation. He was an exemplary brother, a blessed and much beloved labourer among his people. He maintained an uninterrupted walk with his Savior. We could tell him nothing more joyful than that soon he would be delivered from his mortal tenement. He bore all his sufferings with much patience but with this thought he entirely forgot his most violent pains. He is now with his Redeemer, and we doubt not, has received, as a faithful soldier and conqueror, the crown of righteousness; his tears have all been wiped away, his tattered garments exchanged for the spotless robe of Christ's righteousness, and all his sorrows and griefs turned into joy and gladness. He lives and reigns with his Redeemer in that land where sin and sorrow are not known.

V.

CHEROKEE MISSION

We were pleased to have an opportunity to snatch a few lines from some private correspondence with the laborers on our Cherokee Mission. Hearing so seldom, and especially through the pages of the Intelligencer, of the doings in that department of Christ's vineyard, our readers will thank us for the following extracts from a letter dated, New Spring Place, C. N. Feb. 25th 1849.

"We have lately had quite an interesting and encouraging time here, both for us, and for our church; three persons joined us a few weeks ago; one a Sunday Scholar, and the other two a heathen couple. They are our near neighbors, and had long lived in sin, unconcerned for their soul's salvation, but now, come to ask what they must do to be saved. The latter are the parents of a family that continued to live in the most horrible debauchery until lately, when it pleased God to visit them sorely with the rod of affliction. On the night of the 31st of December, their four sons attended an all-night's dance; during their carousings one of them was shot and died of the wounds. This took place about ten miles from here. Br. Smith visited him once, when he appeared very penitent and expressed sorrow for the wickedness of his life. Br. Bishop also set out to visit him but found him alive no more. When a boy, he was a day and sunday scholar and frequently attended meeting; not long ago he expressed a desire to join our church and become a Christian, but unhappily put it off until it was too late. After he had received the wound he called on his brothers to "behold what he had come to by frequenting such places of wickedness, and warned them not to continue in their sinful ways." Since these occurences we have had several meetings at their house and they attend here also. It fills us with gratitude and praise towards Him with whom nothing is impossible, to observe these two old people, who but lately turned a deaf ear to the word of God, now attentive hearers of the same."

"For the last half year we had no day school. Br. Welfare's health was so bad that he could not continue. At present he is doing better and thinks of trying it once more; he has now a shop constructed in which he intends to do some blacksmithing between schools, hoping thereby to regain the strength he loses by school duties. To teach here is at times very discouraging. The parents are so very careless and indifferent about sending their children to school. It is true many of them live at a distance of three or four miles and have it otherwise inconvenient. Many of those nearer make objections that they have it not as formerly in Georgia, wbere they had a boarding school; if this were established, we could soon have a large school but also an expensive one."

VI.

Extracts of a Report of a visit to the Diaspora Brethren and Sisters along the Lower Rhine, *made during the months from April to November*, 1845, *by* Br. *and* Sr. Roepper *of Neuwied.*

[*Translated from the latest Gemein Nachrichten.*]

April 20, 1846. We set out on our tour, and at the end of our first days journey, arrived at Br. Kolb's; here we found his

daughter, 18 years of age, lying low, for several years already, upon the bed of sickness with a very painful malady. Her only, and most ardent desire was to attain unto the full fruition of her faith in Christ Jesus.

A certain minister residing in the house, in which, in times gone by, the late Count Zinzendorf oft visited the sainted Br. Vorstman, related a number of interesting anecdotes, illustrative of Br. Vorstman's attachment to the Count. An instance: As the Count was taking leave early one morning, the worthy Br. would accompany him a short distance, dressed as he was at the moment, in his morning habiliments. Off they went together, the short distance was gone, but Br. V. not able to overcome his feelings of attachment, to resolve to turn back, went on farther and farther, until finally they reached Herrnhaag, much to the merriment of the Brn. there, to see the Br. in his morning dress.

Along the Lower Rhine we found that in almost every place, in which the Gospel is preached in its purity, Temperance associations have been formed, and flourish, whose object it is, not only to save the inebriate from the Drunkard's grave, but more especially to instil principles of temperance in the young and to preserve the virtuous from falling into the vice of drunkenness. The general agent of the associations along the Rhine and in Westphalia expressed his heartfelt joy at the step the Brn's Unity has taken in this reformation, in that they resolved to discountenance the distillation of ardent spirits wherever it is under their influence. This worthy man, in accordance with the expressed desire of these associations, has obtained the consent of government to leave his congregation for one year, to travel through the land in order to further this cause by preaching and by private addresses.

Much to our joy we met, at Iserlohn Sister N——, alluded to in our former report, a living testimony of the all-sufficiency of the meritorious sacrifice of the Lamb once slain, to deliver sinners from the bondage of sin, and the fetters of iniquity. As I declared in conversation, that I had almost been deterred from visiting her, by a knowledge of her former haughtiness, she seemed not surprised, but said, "now, through the grace of God, things are different, and as formerly I disliked and shunned all intercourse with believers, so now their company is indispensible to my happiness." This declaration she established by her resignation to the will of Providence in all trying dispensations, and by her zeal and activity in the work of Christ, in behalf of our missions.

We had the pleasure here of an opportunity to attend, in quick succession the celebrations of the Missionary and the total abstinence Societies. At the former, the chief speaker was the Rev. Krummacher of Elberfeld, who in his edifying, as well as instructive discourse related many encouraging facts; as for instance; that in Frankford upward of a hundred Roman Catholic priests

and others in the service of the Church have renounced their faith, and offered their services to the Evangelical association, which however, for the present was able to employ but a few, as Colporteures.

The principal speaker at the other celebration was Rev. Feldner of Rohrbach, lately elected minister to Elberfeld, and Rev. Josephson of this place. The latter endeavored by illustrations to impress his audience with a sense of the baneful tendency of the use of Spiritual liquors, in destroying the moral sensibilities, and every noble feeling of the soul. One illustration was as follows.—"Lying in a street of London," he said, "there was found dead, a woman with a bottle containing spirituous drink, beside her. The case was at once made known to her husband and to the police. The former hurried near and the spectators who meanwhile had collected, dispersed at his appearance, that he might the more freely give vent to his feelings. Presently the police arrived, and the woman as reported was found dead, but the flask instead of being partially emptied was drained of every drop; the husband knowing no better way to drown his feelings, having, in the absence of the crowd, swallowed the remaining portion of the poison that had destroyed his wife." In moralizing this scene, the speaker remarked, that at the contemplation of facts like these we are horror stricken, and yet he said, "like scenes are by no means of rare occurrence. Do you never witness things of a similar kind around you? A large portion of them that are carried to their graves, are they not destroyed by pursuing a like course? and are there not those that have followed, or even borne the lifeless remains of the drunkard to his grave, and yet, with so striking an example before them persue his ways? Surely they differ not materially from him who drained that flask."

A day of special blessing to us, was the sunday after Pentecost, in that we were permitted to attend, between Iserlohn and Altena, the first anniversary celebration of the commencement of the labors of that people in behalf of our missions. Upward of 300 persons assembled for this purpose in a delightful grove of oaks. During the oppressive heat of the day the people came pressing near, from all directions. Rev. Wilsing of Altena arrived with upward of 30 of his students, young men belonging partly to his, the Reformed, and partly to the Lutheran Church, but all wishing through him to be taught in the mysteries of Godliness, Christ manifest in the flesh. Rev. Josephson and Feldner, likewise brought with them many of the members of their churches.—Our benches were constructed by ladders being set on one edge, across which were placed beams and again over these, in a transverse order, boards for our seats, and barn doors for tables. Around these about half of the assembly was seated to partake of a cup of coffee &c., Rev. Wilsing made the first address, and in allusion to the delightful and refreshing umbrage of the spreading oaks, drew the attention of his hearers to the far more glorious enjoyment

to be found beneath the shadow of the cross of Christ, and called on all to do their part to have the Gospel blessings of their own country extended to the Heathen lands.—While preparations were making for the second half of the assembly to partake of the love-feast, we retired to the foot of a neighboring hill, where during the singing of Mission hymns the whole body gradually collected again, and as Rev. Josephson entered their midst all arose to bid him welcome. He addressed the multitude to the edification of all.

After him spoke Rev. Feldner, at considerable length, however, not too long for any of his hearers, for by his edifying remarks and lively illustrations he riveted the attention of all. Among the rest he gave the following striking illustration to show the efficacy of prayer, in behalf of those out of Christ. There was, he said, a certain pious woman joined by the ties of holy matrimony to an unrighteous man, dead to all feelings of piety. One day while sitting at the gaming table in a public house, engaged in his unhallowed practices of gambling, his wife continued on her knees, at home, in earnest supplication for the conversion of her husband from the ways of destruction, to the path leading to life everlasting. He had, what is called good luck, having already won several gold pieces, then lying by his side; but suddenly, he was seized by an unaccountable fear and trembling; the images on the coins seemed to him as the faces of devils staring in his face. — At last he is overcome, he jumps up and is off. As he reached his house, he took a station beneath the window, and hearing the voice of his wife, listened very attentively and caught among the rest, sentences like these: "Oh, thou my dearest friend! My only comforter! My richest treasure! My crown! &c." Suspecting her of inconstancy, "Hold," thinks he, "now I know what it was I felt at my games; but she shall receive her reward;" with that he seized a herculian club, and slyly skulked unnoticed towards the room of his wife.

The door being ajar, he observed her alone, speaking, however not to one as he suspected, but to her invisible friend, before whom she was bowed on her knees and petitioning for him, her husband. His club, he at once laid down and gently pushed open the door a little farther; her back being turned towards him, he slipped in unobserved, knelt down behind her, his eyes overflowing with tears, and first, silently rolling over his hardened face, but presently accompanied with audible sobbings, which caught the attention of his wife and caused her to cease her intercessions. "No, my dear wife," he exclaimed, "cease not; Oh! pray on, pray on!" She did so, and this was the first time they ever knelt together praying, but not the last time, for this servant of sin and satan was transformed into a blessed and happy follower of the Lamb for sinners slain."

I being called upon to make some remarks in conclusion, embra-

ced the opportunity to return thanks for the donations made for the benefit of our missions.

We found a warm and active patron of our missions in Dr. Cramer. Being celebrated as an oculist, he is constantly surrounded with patients, but especially early in the morning, when he calls them all together and holds with them a morning prayer before engaging in his professional duties.

In Rhydt, a woman related to us how she in a very remarkable manner, had been cured of a painful wound on one of her lower extremities, with which she had been laid low for a length of time. One day, she said, as she was enduring peculiar sufferings, the words, *anoint thyself with oil*, took hold of, and continued revolving in her mind, she, in childlike simplicity, and after earnest prayer for the blessing of the Lord, took oil, applied it to the wounded limb and immediately she was eased, the next day able to walk and in a short time entirely restored.

VII.

MINISTER'S AID SOCIETY.

ACKNOWLEDGEMENTS.

of subscriptions and donations towards the Minister's Aid Society at Bethlehem received by J. C. Brickenstein, Treasurer of the Society, from Feb. 1848, *to Feb.* 1849.

Feb. 18. 1848.	Donation of a sister	$2 00
Oct. 5. "	Through Rev. L Reichel, subscription of the Nazareth auxiliary society	9 50
" 6. "	" Mrs. Lucinda Lichtenthaler, donation from Sisters in York	35 00
Nov. 18th.	Through Rev. A. Luckenbach, collection among Brethren in Bethlehem.	19 50
" 21st.	Through Mrs. Schweinitz, collection among sisters in Bethlehem.	14 75
Dec. 7.	Donation of Mr. J. Jordan Jr.	20 00
Feb. 28th 1849,	Through Rev. D. Bigler, subscription and donations from Brethren, Sisters and friends in the city of New York.	125 25

VIII.

UPPER GUINEA.

Those interested in our training schools, will welcome the subjoining epistle from Upper Guinea, originally addressed to Br. Prince of Tobago.

My dear Minister. *Akropong, July 1st.* 1848.

Your letter came to hand when I was not expected to live, and afforded me and all our Brn. and Srs. much comfort to hear of all that the Lord is doing at Tobago &c. Br. Alex. Clerk was also very sick, and many of the natives, during the rainy season of the year, which was always considered the most healthy; the change is supposed to be caused by so much more rain falling than usual. We both are again in some measure restored to health, and all our other Brn., Srs. and children, are quite well. Since we left Jamaica five years last January, the Brn. and Srs. Green, Miller and Rochester have each been blessed with a little one in their families; Br. and Sr. Hall have three children, and we two. Br. and Sr. Walker and Green are stationed at Abude, to assist Br. and Sr. Muschel; it is about 10 miles from us.

Our time has expired for us to determine whether we would return to Jamaica or remain here; the only ones who have come to the determination to leave are Br. and Sr. Green, all the others of us, who came to this Heathen land from Jamaica have concluded, as we have given body, soul and spirit, to our Saviour, to remain among these poor heathen. Since we have been among them, two of the heathen, young men have been baptized, and are now partakers of the Lord's Supper with us. I am happy to say that on Monday several of our larger boys, with the two heathen young men, are to be taken into the teacher's training Institution, that is commencing here, similar to those of the Brn. at Jamaica and Antigua. Sr. Widman attends to the girls' sewing school, and Br. Alex. Worthy Clerk has in the day school under his charge about 68 children. The services on the Sabbath are from 9 to 10 o'clock A. M., and from 3 to 4 in the afternoon. Mr. Widman preaches in the native language, part of the time, and Br. A. W. Clerk interprets for Mr. Dieterbe. I regret to say the attendance of the children is not as regular as might be wished, nor have we seen that change of heart among the parents or their children, that we so earnestly pray for, but they remain as cold as death can make them. They never inquire after their soul's salvation; their only inquiry is, what shall we eat? what shall we drink? wherewith shall we be clothed? and how shall we become rich? But never ask how shall I get to heaven. Ah! my dear Minister much prayer is needed from the people of the Lord in behalf of these poor heathen, and also for our poor Brn.

and Srs. On inquiring of these poor heathen, Why do you not attend church on the sabbath, they speak about as follows,—"Come to church! what to do? I will never come to your church before I come there, I will take my hoe, and go to my ground and work, for I think that will do me better than to come to church, and sit down the whole time for nothing." It is the Fettish priests who are deceiving the people; they are too lazy to work, and with lying and deceit manage to get a little money to live upon. While these men have their worship, they dance and distort their faces, which gives their countenances a horrid appearance; they cover their faces with white clay, and put on garments that make them look frightful to behold.

One of the Ministers mentions, in a letter, that the parents, of a boy who had been only 6 months in the school, could not prevail upon him to do as they did; on the contrary, the youth told them it was wrong and that he had been taught in the school, that God was not pleased with such things.—There was a young couple, very much attached to one another, with whom I was acquainted; about the time she was expected to be confined, she was taken with a fever. The Fettish man was sent for, to dance and pray to his God, to let the woman live; while performing his heathen ceremony, the parents were crying and bowing down before him. He was joined by another Fettish man from the next town, who stood and looked upward for a long time, then danced and spun round like a top, ran off a short distance,—threw his head back and bawled out as though he spoke to some one in heaven; after this he returned to the mother and said, "Your daughter will die." The mother then fell at his feet and kissed them; prostrated herself on the earth, and entreated him to spare her.

If a woman dies, immediately after her confinement, they take her and all her things, with the infant, and throw them in the bushes. Infants have been known to live with their dead mother five or six days, and let there be ever so strong an attachment of the man to her, he is not allowed to go near her, or save the infant. When an accidental death occurs, the Fettish Priest is applied to, and if he pitches upon any one, that person can be taken, his head and other parts of his body cut off, and laid upon the body of the deceased.—If any one shoots himself he is not allowed to be buried; it is no uncommon thing for them to poisen one another. If they kill one another, as was lately the case, the murderer is pursued, and if caught, his head is taken off and carried to the king; we witnessed such a sight.—How sad to have before our eyes daily, the dreadful bondage Satan holds these poor heathen in with his cruel chains. Oh! for the time when his kingdom shall be destroyed, and God's kingdom established in its place. Our ministers are about building us a stone house, 29ft long by 10ft broad, to contain a hall and two rooms; the walls 10

feet high. This will be a security against wood ants, which soon destroy a frame house. The slave trade is, most painfully to relate, still carried on here; the captives are treated cruelly; a stick is put into the mouth of the poor captive, and tied with strings behind his head, which prevents him from speaking; blood and water may be seen running out of his mouth, while led, as it were, to the slaughter. The season for gathering in Yams is approaching; it is a time of great rejoicing among the natives; their time is passed in drumming, dancing, firing guns, drinking, blessing their souls, and offering the spirits food and drink, they themselves however drinking out of dried human skulls, and appearing altogether as though satan had possessed them. The women boil Yams and mash them with palm-oil and eggs, put it into a large bowl, and with palm wine go through the town, stopping before every tree, and repeating a prayer they have learned from the Fettish man, while at the same time they throw out the contents of the bowl and pour out the wine in the streets. — The Palm oil is made from the juice of the Palm-tree, by making a hole in the trunk of the tree into which they put a stick to convey the sap into a vessel.

On Christmas day the people go from house to house, and wish the inhabitants a happy Christmas. Previous to this season the men go into the bush (or woods) and shoot monkeys, wild pigs, &c., and present them to the women who take them down to the spring and wash them, taking along cooked yams and fowls and mixing them with water in which they previously wash themselves, calling the spirits to come and eat, and bless them. Again we entreat you and the Brn. and Srs. of your flock to pray for us; we rejoice that the Lord is not unmindful of you, and that one and another is added to your number. May they all unite in prayer for us in this dark land, and also for those who are in such darkness as I have tried to describe to you. Rest assured we do not forget you, and pray for you all. Amen.

Believe me dear Minister
Your humble servant
James Gabriel Mullings.

IX.

WEST INDIES.

St. Croix.

From Br. W. Hauser.

"Dear Brother, Friedensthal, *Dec. 6th*, 1848.

"Since I had the pleasure of addressing you, so many important events have occurred, that the period of time which has elapsed appears to me much longer than it really is. During this in-

terval, you have visited my native country, which, in its present state of anarchy and convulsion, cannot but excite the most alarming apprehensions, whether we look forward to an early or to a remote futurity. You have also attended the General Synod of the Brethren's Unity, which, in the midst of revolution and apostacy, has been busily engaged in rearing up the temple of our little Zion, while I have been called, with several of my fellow-servants, to hear the alarm drum of insurrection in these formerly tranquil islands, and to see the slave population struggling for their freedom. How few may there be in the civilised part of the world, who have failed to be more or less affected by the events of the year 1848! From the throne of the monarch to the hut of the slave, this political earthquake has extended its convulsing and destructive effects; from the chair of the learned professor in the University to the pulpit of the simple Missionary, the necessity has been more than ever felt, boldly to testify of Christ, while, in many districts, His precious blood is trampled under foot, and a God is preached after the foolish and blasphemous inventions of man's reason. The events which have succeeded each other, of late, with amazing rapidity, are great and important enough; but who can foresee what we may yet be called to witness? When I speak of the great events which have convulsed nations, I do not wish to attach higher importance to the late occurrences in these islands than they deserve; however, knowing the deep interest you take in whatever concerns the work in which we are labouring, the apparent trivial character of the details, which I am about to communicate, shall not deter me from giving them.

"The damage sustained by the planters, in consequence of the insurrection, is considerable, though not to the fearful extent that was reported, and generally credited, in the first days after that untoward event. Several heaps of dried sugar-cane were set on fire, but no houses were burnt. Not a single white man lost his life, or was even wounded; and the proportion of negroes who fell in the struggle was much smaller than was at one time confidently asserted. Their number, probably, did not exceed thirty, to whom ten must be added who were executed. No buildings were demolished, though, on many plantations, the beds, clothes articles of furniture, and books, were either stolen or destroyed; but a considerable portion of what had been purloined was, shortly after, restored to the respective proprieters, while hundreds, and even thousands of negroes interposed in behalf of their plundered masters, and kept close watch over their endangered property.

"It was only on the first Sunday after the insurrection, that we were obliged to close our churches; they were subsequently opened, as usual, but we found it advisable to introduce some new arrangements into the order and character of our meetings. As for advance in church-privileges, or exclusion from our fellowship,

we resolved to postpone our decisions, till affairs should have assumed a more settled aspect. We also determined, as soon as possible, to visit the different plantations, to invite the negroes to come to church and to the individual speaking; in short, to shew them, in every way, that it was not our intention to abandon our labours among them.

"About five weeks after the outbreak, the attitude of the population was so disquieting, that a renewal of hostilities appeared highly probable. The whole population was in a state of ferment, which was increasingly the case the nearer we approached the close of "the three months." October 1st being the day appointed for fixing the wages of the negroes and making bargains with them.

"Not only by our public discourses, but also by frequent visits on the plantations, and conversing individually with the negroes, we endeavoured to lead them to more peaceable and reasonable ideas; but, in most cases, we seemed to be talking to deaf ears. Their minds were so entirely bent on their wages and bargains, that all our remonstrances and expostulations appeared to be in vain. Their ideas of liberty were the most wild and extravagant; the wages which they were determined to demand so exhorbitant, that the most generous planter could not have satisfied them; and the utmost aversion was manifested to all kinds of agreements, which they regarded as nothing more or less than the reintroduction of slavery under a new form. Our position was rendered doubly difficult, as we were more or less suspected by each of the opposing parties, of giving too much encouragement to the other.

"At length the 1st of October arrived: but we must record with gratitude to Him who still holds the reins of government in His hand, that this much-dreaded day passed off without realizing our serious apprehension. It is painful and deeply humbling to see how extremely deficient many of these poor people still are in their ideas of religion, even such as have for years attended the preaching of the Word of God. There are not a few who are only desirous of joining a Church, that they may be decently and respectably interred.

"But, you may perhaps ask, whether I have only grounds for complaint, and nothing to say that might awaken feelings of a more cheering nature. To this question I can certainly return, with all my colleagues, a cheerful affirmative. It is, doubtless, encouraging to us to know, that of those who were sentenced to death and executed, only one was a member of our church. It is certainly encouraging, that not a single conspirator was found among the Moravian negores; and that, on several plantations which were chiefly under our spiritual care, the negroes took no part whatever in the destructive proceedings of their insurgent countrymen. Nor can it be denied, that many who *did* take part in the riots acted under the impulse of fear. A co nsider-

able number of those, who were carried away in a moment of extreme excitement, would have immediately forsaken the insurgents, had they had the slightest expectation of the deplorable events that followed. We are further convinced, that our visits on the plantations, in the days of the insurrection, was the means of preserving many from perpetrating yet more serious offences. We know that many of the prisoners have said, that the worst punishment was still to come, meaning their exclusion from the fellowship and privileges of our Church. There can be no doubt, that the insurrection would have been much more bloody and disastrous, had not many been kept back by a kind of religious awe, of which they themselves were perhaps not able to render an account. Disheartening as it is to be constantly witnessing the extreme indifference, ignorance, and stupidity of the older generation, and the licenteousness and impatience of all salutary restraint prevailing among the young, we cannot but indulge the hope that the late untoward occurrences may yet prove the means of opening the hearts of some to the influences of the Gospel. Both my fellow-labourers and myself were never more powerfully convinced than at the present, that, though one may be permitted to plant, and another to water, it is God alone who can give the increase. In Him we place our trust; and we can cheerfully testify, that the painful experience which we have recently been called to make, has produced the determination in the hearts of us all, to proclaim the Gospel of our crucified Saviour with more boldness and energy than ever. We shall exercise forbearance and indulgence towards those who have been led astray, and we hope that the Lord will not permit us to grow faint or weary in exhorting and reproving.

"The intelligence will probably have reached you long ago, that General von Scholten has arrived in Copenhagen, and has been succeeded in the capacity of governor-general by Mr. Hansen, who was formerly governor of the Danish possessions in the East Indies. On November 27th, the day after his arrival in the island, the Brn. Gardin, Wied and myself, called upon his Excellency, and were most graciously received by him. The labours of the Brethren had not escaped his notice; and one of his first observations was, that they had done much good to these colonies, as he had seen from Oldendorp's History of the mission, which he had brought with him. On his inquiring of us, what we considered best calculated to promote the interests of the islands and the welfare of the population, we unanimously replied, that this end would doubtless be most effectually attained by paying due attention to the rising generation—a remark which seemed entirely to meet his own views, and elicited some favourable observations concerning the schools and the work of negro education.

"In the collections which we had begun to raise last May for the building of the new Church, and which at that time encoura-

ged the best hopes, there has been a considerable falling off since the late insurrection.

"Our Missionary circle has been not unfrequently visited of late by rather severe attacks of illness. Our dear Br. Gruhl has been, more than once, brought to the brink of the grave by a nervous fever, and it appears highly improbable that he will recover*. The Brn. Voss and Wedeman were laid up at the same time, together with their wives, by a similar complaint. Br. Erdman and Sr. Linke have also been in a very suffering state.

"On September 13th, Sr. Haeuser and myself were rejoiced by the birth of a son, who received in baptism the name of Theodore."

X.

ST. KITTS.

From Br. W. HUMBERSTONE.

"DEAR BROTHER, BASSETERRE, *Nov. 28th*, 1848.

"The repairs of our premises in Bassaterre are now nearly completed. The windows in the church have given us the most trouble. Besides the three which were blown out, there was another completely rotten, so that it needed repairing, and several others partially decayed, all of which it was necessary to put in good condition, that we may as fast as possible, be prepared for any future visitation.

"Our schools, I am happy to inform you, still continue to prosper. The number of pupils attending the day-school has rather increased since the hurricane, though, in consequence of that visitation, some of the parents have begged for a little indulgence as to time with regard to the payment of school-fees. The average attendance at the Sunday-school is rather less than it was sometime ago, which is attributable to varions circumstances, over which we have no control. My dear wife and myself are constantly in the girls' school, while Br. Maeder continues to superintend the boys' school. We are fully alive to the great importance of the Sunday school as a nursery, from which we hope to see the ranks of our congregation filled up in years to come. But while attending to the 'nursery,' we must by no means neglect the 'plantation' already in existence, in which, though often rude and unpromising in appearance, we believe there are many plants of our Heavenly Father's planting—many, who though destitute of that knowledge which, without grace, puffeth up, are placing all their hopes on the merits and death of their crucified Saviour.

* According to letters since received, he departed this life on the 9th of December.

"Our schools will in future be less favourably circumstanced in a pecuniary point of view, than they were during the last two years, since, by a recent act of our Legislature, the grant of £120 per annum has been withdrawn; and it was not till to-day, that we received any part of the grant for the present year, owing to the embarrassed state of the island finances. We shall therefore have to depend on the receipts from the children for the payment of the teachers' salaries and other incidental expenses, as I suppose, in the present depressed state of our Mission-fund, we can hardly look for any assistance from that source. Indeed we are anxious to know what our prospects may be, as regards the future support of the Mission. The contributions of our people have, as I intimated in my last fallen off considerably.

"On the 9th of this month, Br. Vogler held a Missionary Love-feast at Bethel, which I regretted being prevented, by indisposition, from attending. There were between seventy and eighty persons present on the occasion. There is to be one at Estridge on the 11th, and at Bethesda on the 27th of next month; and I understand there is a prospect of a tolerable attendance at both places. Each person present contributes 1*s.* to the Missions.

"We shall feel very thankful to any kind friends at home, who would supply us with a few rewards to distribute among our school-children. When I say 'a few,' I would beg leave to remind you, that our average attendance at the Day-school is from 250 to 290. Any articles of clothing, for some of our old members, who have lost their all by the late hurricane, would also prove very acceptable.

Jan. 11*th*, 1849.

"Our esteemed Governor, R. J. Makintosh, Esq., presented me a few days ago with his annual contribution of £10 to our schools.

"From my letter to Br. Mallalieu, by the last packet, and the inclosed to Br. Herman, you will learn the poor state of my wife's health. Though it has been much impaired for a considerable period of time, we indulged the hope that we might be able to continue here a few years longer, but she is at present in so precarious a state, that her return home seems absolutely necessary to preserve life. We beg, under these circumstances, to be especially remembered in your prayers."

XI.

CHEROKEE MISSION.

Letter from Br. D. Smith.

Bethlehem *June* 20*th*, 1849.

"Dear Brother.

According to your request I will give an account of my journey from the Cherokee country together with perhaps some particu-

lars respecting our Mission among the Cherokees, for the benefit of the readers of the Miss. Intelligencer.

On the 3rd. inst. Br. Bishop took me and my little daughter in the Mission wagon to Bentonville, (in the state ofArkansas, about 30 miles E. of our Mission station at Baities' Prairie, Canaan,) at which town we expected to meet the stage running from Van Buren, on the Arkansas river, to St Louis, in Missouri, on the following morning.

It is impossible to describe my feelings upon leaving the scene of my former labors and severe trials, perhaps never again to return. Here it was, that in the short space of 4 years, the Lord had seen fit in His inscrutable Providence, first to call one faithful companion, into her everlasting rest, on the 27th. Aug. 1846, and then another, on the 21st. Nov. 1848. The pang at each parting, can better be imagined, than described. Here, also, I had lived, for a length of time with a motherless infant under my care, alone, unassisted except by natives. In the midst of all these and many other severe trials, the Lord had still owned Himself unto my feeble and unworthy endeavors in His cause. At Canaan at the close of the year 1845 we had but one communicant member of the church. During the latter part of that year and the beginning of the following, many a Sabbath was spent at this station without the attendance of a single native. Under such discouraging circumstances many a fervent prayer ascended to the Throne of Grace from our midst, in behalf of the many benighted souls living in our neighborhood. In the summer of the year 1846 a lively interest of religion manifested itself among many in our neighborhood, which has continued more or less to the present time, so that since then, the meetings have generally been well attended. To this may also be added another circumstance in favor of the prospects of the station of Canaan. In its vicinity, the Am. Board of Com. for For. Miss. also had a station located, Mt. Zion, and a Congregation connected therewith, under the pastoral charge of the Rev. D. S. Butrick, an aged and faithful servant of our Saviour. On account of the debilitated state of his health, having been literally worn out in the service among the Cherokees, he was obliged to resign his post at Mt. Zion, at least temporarily. Under these circumstances the Association of Ministers under the A. B. C. F. M., upon his recommendation, requested me to take charge of the Congregation at Mt. Zion, until some suitable provision should be made for the station there. As there seemed to be no improvement in Br. B's health, and the two stations, Mt. Zion and Canaan, appearing to be too near together for any extensive operations of Missionaries under the direction of two distinct Boards, the Association of Ministers finally concluded, in May last year, to discontinue the Station, and gave the Members of the Congregation at Mt. Zion letters of recommendation to other churches, Accordingly 10 Brethren and Sisters were, the following October, received by letter into the Breth-

ren's Church. Besides this addition, we have been encouraged by considerable accessions from the heathen in that neighborhood, so that now our congregation at Canaan numbers 23 Communicants, 2 suspended communicants, 1 candidate for Baptism, 17 new people, and 13 baptized children, (the children baptized by the Missionary at Mt. Zion not being reckoned.)—Total 58.—Total number at our other Mission Station, Springplace, is probably about 70. Br. and Sr. Bishop and the single Br. A. Welfare are at present stationed at New-Spring place, and Br. and Sr. Mack, at Canaan.—

On the 4th. ult. I took the stage at Bentonville, for the North. As our traveling companions we found two gentlemen in the stage. The one was a young lawyer, who had devoted a great deal of his college days to novel reading, so pernicious in its consequences, not only in implanting in the mind entirely erroneous impressions of the realities of this life, and filling it with romantic and visionary ideas, but also of creating a still greater dislike to the reading of the Bible, which book alone can give us a true and faithful picture of human life, as it is and how it may be improved. It seems that as a consequence of this he had found out that the world had not proved as friendly to him as he had falsely calculated, and, crossed in his buoyant and extravagant plans, which he had laid out for the rapid and easy acquirement of honor and riches, though quite successful in his professional business, was fast yielding to intemperate habits, to drown his imaginary sorrows. What a sad but true picture of this life — how ought not the youth of our Churches to be solemnly warned against the injurious tendency of the reading of all such trash as novels are, which *cannot* exert anything but a pernicious influence upon their minds! Our other traveling companion was a gentleman from the City of New-York. In March he had left his home, in spite of the earnest entreaties of his family and friends; and, to the injury of a lucrative business, in company of a party of adventurers from that city, was going in search of riches in California. At Cincinnati, he was taken with a severe bowel complaint, which continued till the party arrived at Fort Smith. By this time he had become very feeble, and a fit subject for the cholera, which was then among the emigrants at Fort Smith. He was advised by his physicians to return by land thro' the states of Ark., and Mo., thus obliged almost at the outset, to abandon his project of hunting gold. This, though painful experience seemed to have been sanctified to him, and he expressed his determination, that, if the Lord should spare his life, so as to return to the bosom of his friends, they should find him a changed man. He had with him a pair of red birds in a cage, which he intended as a present to rejoice his little son of 3 years, and my little daughter had, immediately upon getting into the stage, to make the painful experience, of the wisdom of keeping her fingers at a reasonable distance from them.

Our first two days' travel lay mostly through hilly and uneven

barrens. Much of this country was probably once prairie, but is now overgrown with small, stunted black-jack, hickory, or postoak trees and bushes ; this we call in the west a barrens. A prairie country is generally beautiful, and pleasing to the eye, but such a barrens looks dismal, and as fit only to be the haunts of wolves.

On the evening of the 5th, we arrived at Springfield. This town is situated on the most elevated point of the Ozark Mts., in the southern part of Missouri. The reader may perhaps be struck with the idea that as Springfield has such a high situation, it must be a bleak and barren place. From looking on the maps of Arkansas and Missouri it may be presumed that the Ozark Mts. are a chain or ridge of Mts., like the Alleghanies, distinctly noticeable when traveling in those parts. But this is not at all the case. The whole of this western country is a high table land, intersected by deep hollows, the beds of streams. The highest point of elevation is around Springfield, whence there is a gradual and almost imperceptible descent on every side. The and around Springfield is very fertile ; the situation seems a healthy one, and the town numbers perhaps a thousand inhabitants. The only obstacle in the way of its rapid improvement in size, is, that it lies too far from steamboat navigation. There are two places of worship in the town ; Methodist and Campbelite. There seems to be a great deal of wrangling among the different denominations in this part of the West, about non-essentials, which subjects, I am told, are generally discussed in the pulpits, to the lamentable exclusion of the great and essential doctrine of the Cross.— The Methodists, Cumberland Presbyterians, Baptists, and Campbelites, seem to be the most numerous sects in Missouri.

After having spent the Sabbath in Springfield, we again continued our journey on the 7th about 1 o'clock A. M.—The country north of Springfield is an extensive prairie country, beautifully undulating, and interspersed with larger or smaller tracts of timber land along the water courses. While admiring the good quality of the soil, for the most part, a traveler cannot help being surprised on the other hand at the negligent manner of living among the people, throughout this section of country. Our fare was, generally speaking, very inferior. There are here and there a few *good* farmers who have moved from the Eastern States into these parts, and who seem not to have left their taste for neatness, and their industrious habits behind ;—but such are rare instances. Our meals generally consisted of brown unleavened biscuits, eggs and oily bacon.—

Worn out by staging, with a little child constantly on my lap, and sick and tired of biscuits and bacon, I was glad, when we arrived at Jefferson City, situated on the Missouri river, the Capital of the State, expecting here to take a steamboat down the river. But what was our alarm, when we heard that there were cases of Cholera in this city, and that every boat going up or

down was infected. The above mentioned New York gentleman and myself therefore concluded that it would be the most prudent to keep on in the stage to St. Charles, and thence take the route via the Lakes, as least infected by Cholera. We accordingly entered our names at the stage office for St. Charles, having understood that on the other side of the river we should meet a 4 horse-coach, instead of the 2 horse hack in which we had hitherto traveled. After supper we were taken to the river's bank in a wagon. We had been led to believe by the stage agent that we should cross in the ferry boat, but instead of this, we found a small skiff in waiting for our reception. The river being up, we were obliged to row nearly a mile up stream, so as to reach the landing on the opposite side.—It may well be imagined that our situation did not seem to us a very comfortable one, from the consideration that we were in a cholera infected atmosphere,—on a large river for 2 hours, in the night air, between 9 and 10 o'clock, exposed to the damp and unhealthy exhalations from the river. I wrapped up my little treasure in a blanket, covering her over with a shawl, and my traveling companion and myself, with our overcoats on, restrained ourselves as much as possible from breathing freely. At various places on the river, whether it was really so, or only imaginary, the exhalations had the smell of carrion.—We comforted ourselves that we would soon get to land, and there obtain a comfortable stage for our reception. But what was our utter disappointment on landing, to find nothing else than an open 2 horse wagon,—to carry us 22 miles,—no cover,—and with the anticipation of a rising storm in the distant horizon.— To add to our no slight fears, we were obliged to pass houses where persons were down with the cholera, several reported to be in the agonies of death. There was an oilcloth in the wagon, which we appropriated to our use, by covering ourselves as well as we could up to our faces, so that the child was entirely below, secured against the night air. Having thus protected ourselves as well as we could, we commended ourselves to the care of Him whose "eyes are in every place." Had I fallen asleep, there would have been great danger of my little charge being jolted from off my lap, out of the wagon ; and on this account, my traveling companion assisted me in keeping awake, which was very difficult to do, from previous nights' watching. At length the day dawned upon us, and soon after, we were rejoiced by arriving at our breakfasting-place, where we exchanged our wagon for a 4 horse coach. After a ride of 24 hours more we reached St. Charles, which is situated on the northern bank of the Missouri, on the morning of the 11th. Here we were informed of the fact that the cholera had broken out on the Illinois river, so as to make our premeditated route by the lakes impracticable.—

Our only course now seemed to be to take stage to St. Louis, and from there take the land route to Cincinnati. We accordingly left St. Charles after breakfast, and, crossing the Missouri at

the latter place, arrived at St. Louis on the same day, at noon. After a short delay, we left St. Louis in the Eastern stage.***

We reached Wheeling on the morning of the 18th. Leaving Wheeling after breakfast, we arrived at Cumberland next morning the 19th, where we took the railroad cars via Baltimore, arriving at Philadelphia, Sabbath morning the 20th, at 2 o'clock A. M.— After refreshing ourselves with sleep at the White Swan hotel, we after breakfast, repaired to the parsonage of the United Brethren's Church, where we were most cordially welcomed by the pastor, Br. Edward Rondthaler and family. In the afternoon I was privileged to address the Sunday Scholars connected with the Congregation, relative to our Cherokee Mission. After resting 2 days at Br. Rondthalers, we left the city on the morning of the 22nd, arriving here at Bethlehem, in the afternoon of the same day, where we were cordially welcomed by numerous relatives and friends, grateful to the Lord for His care and manifest watchfulness over us throughout our long and tedious journey.

David Z. Smith.

☞ Through the late receipt of Br. Smith's communication, we of necessity omit a part, and taking him by the hand at St. Louis, skip across the plains to Wheeling. Br. S. will excuse us, remembering our charge. Ed.

XII.

Miscellaneous Intelligence.

We are indebted to a number of our patrons for aid in furnishing this number of the Intelligencer, with good and interesting matter. It was encouraging to us, to receive so unusual a number of communications, from which we were permitted to select, or make extracts; and we trust none of our brethren will be slack, during the dying days of this journal, in rendering such assistance as may be in their power, and forwarding whatever may fall into their hands, that might in any degree excite an interest either in our missions, or in the doings of our Church.—

We have been censured for breaking in two, the life of Gilek. It was unavoidable. We could not muster time sufficient to transcribe it for the hands of the printers, as it was needed.

The Diaspora Report we prepared under the impression that it contained much to interest generally.

The "Survey of our Missions," commencing on page 97, we omitted mentioning at the proper place, contains the substance of the Report presented to the Synod by the Mission board.

With regard to the contents of this number our readers will judge for themselves; respecting the *Printer's* part of the work, however, we cannot be quite silent; much credit is due to them for the care exercised on the present number; it is certainly superior to any of its predecessors.

Female Missionary Society of Bethlehem.— This society held its anniversary celebration, by giving a love-feast on the 10th of June. It was a meeting of more than ordinary interest, and encouraging to those engaged in the cause.— Br. Tank, who, but the evening previous arrived here from the continent of Europe, portrayed in a very lively and interesting manner the feelings he had imbibed in regard to the Mission work, during his sojourn in Europe. He spoke more especially of the spirit prevailing in Zeist, where also he spent the last few months, and in London, where he had the privilege of attending during the month of May, a number of anniversary celebrations of the Mission, and other societies.— With heartfelt gratitude, and thrilling interest, he alluded to the awakening influences, in many instances, of the revolutions on the continent. While state and Church are tottering to the foundation, the little Zion of the pilgrims of Moravia stands firm, and is pointed to as a beacon light,—a city on a hill, whose foundation is the Rock of Ages. Saints scattered abroad,—the Diaspora,— worshiping their Savior, more or less in secret, now, fearlessly step forward, espousing the Redeemer's cause, and at the same time longing to join the ranks of those bearing the standard of the cross, as now displayed on Herrnhut's hills. Following Br. Tank, and now floating the ocean's deep, there are upward of 70 souls, seeking in our own free country, a closer union with the disciples of Christ, in the Brethren's Church. Br. Tank is on his way West to select a spot, or make arrangements in one of the newer Moravian settlements, for their reception.—The Lord prosper him and the work he has undertaken and make us all more worthy of the name we bear.

Br. D. Z. Smith, lately from the Cherokee mission also addressed the meeting, and gave a brief account of the arduous labors among the Cherokees. Though he himself passed through very trying scenes, he, with his fellow laborers, could speak of encouragements in their labor of love. Next to the not unfrequent accessions to the number of the redeemed from the race of Aborigines, there is nothing, however, so encouraging as the thought that the prayers of their friends at home are continually ascending in their behalf to the throne of grace. He evidenced how much the missionary, and especially, the labourer among the Red men of the West, needs the prayerful co-operation of the brethren at home. He earnestly commended the work anew to all present, with the hope, that they would take the matter in hand with a renewed earnestness and zeal; that they would, with their prayers storm the citadel on high, assist in removing all barriers, in flinging open wide the gates toZion's City, and in causing the 'going out and coming in,' of the nations and tongues to be in the Lord.— He grant it, in whose hands are the destinies of nations, and pour out in rich profusion of his good spirit upon them, and upon us, to the furtherance of his work among the benighted children of men.

In conclusion, Br. Kampman from Canal Dover, Ohio, very appropriately pointed out the duty of those uniting with associations whose object is, to aid in the spread of the Gospel. His remarks may be summed up as follows. The impulse to join must spring from faith and love to Christ, the Redeemer of men, and as we grow in knowledge and grace, our union must become more compact, our activity more energetic, our zeal more earnest, and our gifts more liberal. We will not pin onrselves down to the stipulated or smallest sum by which the contract of our union grants membership; but, mindful of the fact that the Religion of Jesus requires a righteousness which is of faith, and not of the law — that it not only urges a pressing forward, but affords us the helps to advancement—and stops not short of perfection, we will as members of Missionary Societies, aim to be 'steadfast, unmoveable, always abounding in the work of the Lord'. And having put our hand to the plough, we *will* never, no *can* never turn back without experiencing the rebukes of the Spirit, and proving that we either have become lukewarm in the cause of Christ, or are hypocrites, void of the true life of the Gospel. The individual that unites himself to a Missionary Society, with an upright heart, must, therefore, consider himself as truly bound to be faithful to his obligations, and has as little excuse in turning away from the work, as the Missionary himself is justifiable in forsaking his post. "Therefore, beloved, seeing ye know these things, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness."—II Pet. 3, 17.

☞ We regret that our last "form" does not hold out for a few more notices. We were sorry to "cut short," Br. S's. journey, and as unwillingly omit proper notices— of the Prov. Synod convened here during the last two weeks,—of the Ordination of Br. G. A. Weiss,—of the marriage of Br. A. A. Reinke to Sr. E. Rice,—of appointments and changes,— of the late destructive fire at Rixdorf,—of the arrival of Br. Pfeiffer and Co. in Mosquitia and the commencement of the mission there,—of the Sunday school Celebration on "the island" &c. &c.

We must urge upon our correspondents, the necessity of forwarding communications as early as possible. We have, in the present number, not only, ourselves, been literally crowded out, but necessitated to lay aside a very interesting communication on account of its late receipt. F. W. *Ed.*

Bethlehem, June 22nd. 1849.

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